

[No. 8 of 1913.

# NATIVE PAPERS IN BENGAL

ON

FOR THE

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Nil.

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## PART I OF WEEKLY REPORT.

## LIST OF VERNACULAR NEWSPAPERS.

(Corrected up to the 16th November 1912.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	<b>BENGALI.</b>				
1	"Bangaratna"	Krishnagar	Weekly	Kansal Lal Das Hindu, Karmokar; age 28 year	1,500
2	"Bangavasi"	Calcutta	Do.	Bihari Lal Sarkar Kayastha, age 55 years; Hari Mohan Mukherji, Brahmin, age 43 years; Satyendra Kumar Basu.	15,000
3	"Bankura Darpan"	Bankura	Do.	Rama Nath Mukherji, V.L.M.S., Brahmin, age 51 years; Viswanath Mukherji, B.L., Brahmin, age 49 years.	400
4	"Barisal Hitaisi"	Barisal	Do.	Durga Mohan Sen, Baidya, age 35 years	600
5	"Banga Janani"	Rangpur (Bhotmari)	Do.	Sasi Mohan Adhikari, Baidya, age 37 years	.....
6	"Basumati"	Calcutta	Do.	Sureschandra Samajpati; Hari Pada Adhikari, age 41 years; Mani Lal Banerji, age 36 years.	15,00 to 20,000
7	"Birbhum Hitaisi"	Bolepur (Birbhum)	Do.	Dibakar Banerji; Hindu, Brahmin; age 43 years	350
8	"Birbhum Varta"	Suri (Do.)	Do.	Dehendra Nath Chakravarti, Brahmin, age 38 years	300
9	"Birbhum Vasi"	Rampurhat (Do.)	Do.	Nil Ratan Mukherji, B.A., Brahmin, age 44 years	350
10	"Biswadut"	Howrah	Do.	Nagendra Nath Pal Chaudhuri; Hindu, Kayastha; age 6 years.	1,500
11	"Burdwan Sanjivani"	Burdwan	Do.	Probodhananda Sarkar, B.L., Kayastha, age 31 years	500
12	"Chhabbis Pargana Vartavaha."	Bhowanipore	Do.	Hem Chandra Nag, Kayastha, age 29 years	400 to 700
13	"Charumihir"	Mymensingh	Do.	Baikuntha Nath Sen, B.L., Kayastha, age 43 years	1,100
14	"Chinsura Varata-vaha."	Chinsura	Do.	Dinanath Mukherji, Brahmin, age 46 years	80
15	"Dainik Chandrika"	Calcutta	Daily, except on Thursdays.	Hari Das Dutt and Kshetra Nath Sen	4,000
16	"Dacca Gazette"	Dacca	Weekly	Satya Bhushan Dutt Roy, Baidya, age 46 years	80
17	"Dacca Prakash"	Do.	Do.	Mukhunda Behari Chakravarti, Brahmin, age 43 years	80
18	"Dhruba Tara"	Mymensingh	Do.	.....	.....
19	"Education Gazette"	Chinsura	Do.	Pandit Nibaran Chandra Bhattacharjee Brahmin, age 56 years.	1,500
20	"Faridpur Hitaisini"	Faridpur	Fortnightly	Raj Mohan Mazumdar, Baidya, age about 72 years	.....
21	"Gaud Dar"	Malda	Weekly	Krishna Chandra Agarwalla	.....
22	"Hindu Ranjika"	Rajshahi	Do.	Kasimuddin Sarkar, Muhammadan, Printer, age 41 years	150
23	"Hindusthan"	Calcutta	Do.	Hari Das Dutt	1,000
24	"Hitavadi"	Do.	Do.	Anukul Chandra Mukherji and Sakharan Ganesh Deushker	20,000 to 30,000
25	"Hitavarta"	Chittagong	Do.	.....	.....
26	"Islam Rabi"	Mymensingh	Do.	Maulvi Nasimuddin Ahmad, Musalman, age about 35 years	700
27	"Jagaran"	Bagerhat	Do.	.....	About 300
28	"Jaschar"	Jessore	Do.	Ananda Mohan Chaudhuri; Hindu, Kayastha	500
29	"Jyoti"	Chittagong	Do.	Kali Sankar Chakravarti, Brahmin, age 47 years	1,500 to 2,000
30	"Kalyan"	Magura	Do.	Bisweswar Mukherji, Brahmin, age 46 years	500



No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	
	<b>BENGALI—contd.</b>				
31	"Kasipore Nibasi" ...	Barisal ...	Weekly ...	Pratap Chandra Mukherji; Brahmin; age 68 years ...	500
32	"Khulnavaasi" ...	Khulna ...	Do. ...	Gopal Chandra Mukherji; Hindu, Brahmin, age 51 years ...	350
33	"Malda Samachar" ...	Malda ...	Do. ...	Kali Prassanna Chakravarti, Brahmin, age 42 years ...	450
34	"Manbhum" ...	Purulia ...	Do. ...	Bagala Charan Ghosh; Hindu, Kayastha; age 41 years ...	About 500
35	"Midnapore Hitaishi" ...	Midnapore ...	Do. ...	Manmatha Nath Nag, Kayastha, age 35 years ...	500
36	"Medini Bandhab" ...	Ditto ...	Do. ...	Deb Das Karan; Hindu, Sadgop; age 44 years ...	400
37	"Moslem Hitaishi" ...	Calcutta ...	Do. ...	Shaik Abdur Rahim and Mozammel Haque ...	4,000 to 5,000
38	"Mubammadi" ...	Ditto ...	Do. ...	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	2,000
39	"Murshidabad Hitaishi" ...	Saidabad ...	Do. ...	Banwari Lal Goswami; Hindu, Brahmin; age 46 years ...	200
40	"Nayak" ...	Calcutta ...	Daily ...	Birendra Chandra Ghosh and Panchkari Banerjee ...	1,500 to 2,000
41	"Navavanga" ...	Chandpur ...	Weekly ...	Harendra Kisore Ray, Kayastha, age 25 years ...	500
42	"Noakhali Sammilani" ...	Noakhali ...	Do. ...	Sasi Bhushan Das, Kayastha ...	200
43	"Nihar" ...	Contai ...	Do. ...	Madhu Sudan Jana, Brahmo, age 43 years ...	300
44	"Pallivarta" ...	Bongong ...	Do. ...	Charu Chandra Ray; Hindu, Kayastha; age 36 years ...	500
45	"Pallivasi" ...	Kalna ...	Do. ...	Sasi Bhushan Banerji, age 47 years ...	200
46	"Pabna Hitaishi" ...	Pabna ...	Do. ...	Basanta Kumar Vidyavinode, Bhattacharyya, Brahmin, age 36 years.	500
47	"Praja Bandhu" ...	Tippera ...	Fortnightly ...	Munshi Muhammad Ali Meer, Musalman, age 53 years ...	200
48	"Prasun" ...	Katwa ...	Weekly ...	Purna Chandra Chatterji, Brahmin age 47 years, and Banku Behary Ghose, Goala, age 41 years.	610
49	"Pratikar" ...	Berhampur ...	Do. ...	Kamakshya Prasad Ganguly, Brahmin, age 64 years ...	600
50	"Purulia Darpan" ...	Purulia ...	Do. ...	Amulya Ratan Chatterji, Brahmin, age 41 years ...	About 700
51	"Rajshakti" ...	Do. ...	Do. ...	Bagala Charan Ghosh, Kayastha, age 41 years ...	110
52	"Ratnakar" ...	Asansol ...	Do. ...	Satya Kinkar Banerji, Brahmin, age 26 years ...	500
53	"Rangpur Durpan" ...	Rangpur (Bhotmari) ...	Do. ...	Braja Nath Basak; Hindu, Tanti; age 53 years ...	200
54	"Rangpur Dikprakash" ...	Ditto ditto ...	Do. ...	Hara Sarker Meitra, Brahmin, age 66 year ...	300
55	"Samay" ...	Calcutta ...	Do. ...	Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years ...	500 to 800
56	"Sanjaya" ...	Faridpur ...	Do. ...	Rama Nath Ghosh, Kayastha, age about 38 years ...	500
57	"Sanjivani" ...	Calcutta ...	Do. ...	Lalit Mohan Das, late Professor, City College; Shibnath Sastri, M.A.; Ramananda Chatterji, M.A., Editor, "Modern Review," etc.; K. K. Mitter.	11,000
58	"Sansodhini" ...	Chittagong ...	Do. ...	Kashi Chandra Das Gupta, Brahmo, age 60 years ...	400
59	"Suhrid" ...	Perojpur ...	Fortnightly ...	Ram Chandra Pal, Kayastha ...	200
60	"Subarnabani" ...	Calcutta ...	Weekl ...	.....	.....
61	"Sri Sri Vishnu Priyano-Ananda Bazar Patrika" ...	Ditto ...	Do. ...	Rasik Mohan Chakravarti, Brahmin, age 30 years, and Mrinal Kanti Ghosh.	2,500
62	"Siksha Samachar" ...	Dacca ...	Do. ...	Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 year ...	.....
63	"Suraj" ...	Pabna ...	Do. ...	.....	.....
64	"The Calcutta Advertiser" ...	Calcutta ...	Do. ...	.....	.....
65	"Tippera Guide" ...	Comilla ...	Do. ...	.....	.....



No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	<b>BHUGALI—consolid.</b>				
66	"Tippera Hitalahi"	Tippera ... ..	Weekly ... ..	Kamasiya Kumar Singha, Brahmo, age 23 years ... ..	700
67	"Vartabaha"	Ranaghat ... ..	Do. ... ..	Girija Nath Mukherji, Hindu, Brahmin, age 41 years ... ..	500 to 600
68	"Viswavarta"	Dacca ... ..	Do. ... ..	Abinash Chandra Gupta, M.A., B.L., Hindu, Baidya, age 36 years.	1,000



*Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 16th November 1912.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	" Bharat Chitra "	Calcutta	Weekly	.....	.....



## I.—FOREIGN POLITICS.

The *Moslem Hitaishi* [Calcutta] of the 14th February in discussing the political situation in Mid-Asia, writes:—

MOSLEM HITASHI,  
Feb. 14th, 1913.

The political situation in Mid-Asia and the Balkan Peninsula.

Russia has successfully instigated the Mongolians to assert their independence, and Tibet, too, is now seeking to become independent. Russia is also strengthening her position in Chinese Turkistan. In fact, signs are not wanting that all these three provinces of the Chinese Empire will, ere long, become parts of the Russian Empire. Northern Persia, too, is secure in Russia's grasp. In the Balkan war, again, it is Russia which is likely to come off most triumphant. England thus seems to have been defeated by Russian diplomacy all the world over. With Russia exercising close control over Tibet, Chinese Turkistan and North Persia, India's defence will become a difficult problem. Indeed, English Ministers now seem to be playing second fiddle to Russian statesmen, and this is impairing English prestige. It was not thus in the old days.

Discussing the Balkan war the paper points out how the great Powers of Europe, at the beginning of the war, protested that there was to be no change of the *status quo*, and how subsequently they became eager to keep the Allies in possession of the fruits of victory. But in 1897, the Turks were not similarly assured of the possession of the fruits of victory in the war against Greece. The fact is European statescraft is utterly divorced from morality. Brutal oppression is being practised on the Moslems in Tripoli and European Turkey, which the pen cannot describe in detail. Is not the throne of God shaken by these wails of lakhs on lakhs of stricken Moslem men and women?

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Nayak* [Calcutta] of the 15th February writes:—

NAYAK,  
Feb. 15th, 1913.

All readers of the *Nayak* will understand how "The unrest in the country". dacoities, thefts and acts of lawlessness are now being committed too frequently in the country. The *Statesman* and the *Englishman* say that dacoities are rife in Eastern Bengal. But for ourselves we see that things are much the same everywhere? In Calcutta itself are thefts at all scarce? Our contemporary of the *Punjabee* writes that the people in the district of Jhelum in the Punjab are sorely disturbed by crimes. Save in the Madras Presidency, thefts and dacoities are seriously rife all over India, and in the Punjab and Eastern Bengal specially so.

The Eastern Bengal dacoities have been too frequent of late. During the two and half a months from December last, more than 40 dacoities, large and small, have been reported in the papers. None of the gangs have yet been arrested. In no case did the police turn up while the dacoity was being actually committed. And the fun of it is:—

- (1) that generally the dacoities are not being committed in the houses of Brahmins, Kayasthas, Vaidyas and other high-caste people,
- (2) but mostly in the houses of low-caste people recently become rich, in the houses of retired police officers and of people specially loyal and dealing in things *bilati*,
- (3) dacoities are being committed with impunity even in villages which have punitive police quartered on them,
- (4) and there is a theatrical pose about dacoities. The offenders sometimes disguise themselves as genuine *Ieringhoes*, or as Kabuliwallas, sound bugles, and carry rifles and revolvers. In all cases, torches are lighted and a general *loot* effected.

The police in Eastern Bengal are in the most deplorable condition imaginable. They are not allowed to mix with people in society. Nobody gives



any information to them and, indeed, if there is any topic being discussed, the discussion stops when a policeman comes along. Indeed, in the Manikganj and Munshiganj thanas in Dacca, police employees find it difficult to find any shelter, to do their marketing and to arrange about their food supply. The police officers are always in terror and carry their lives about in their hands, so to speak. Whoever among them acts with spirit and zeal finds himself in danger and is subjected to no end of trouble. And it cannot be ascertained who are the men who subject the police to all these outrages.

Furthermore, the superior European officers of the force are, many of them, lacking in sufficient competence. Many of them are ignorant of Bengali and of the ways and manners of the Bengali people. They cannot control the Indian officers subordinate to them. In Eastern Bengal, many of the Indian employees are Pathans, Hindustanis and Gurkhas. They, too, are ignorant of the ways of this province, of its language and of its inhabitants. The cunning Bengali outwits them at every turn: their superiors cannot guide them. In the Manikganj or Munshiganj thanas in Dacca, there is in office a Pathan from the North-Western Frontier Province. And yet in his jurisdiction, dacoities are very frequent. If the general idea that educated *bhadralogue* are committing dacoities, be assumed as correct we are bound to assert with confidence that none among the present day police officers will be able to run down a gang of *bhadra*, educated, cunning dacoits, acquainted with the intricacies of the law. Thefts and dacoities are work requiring skill and cunning. Even lower class people do not take to these crimes unless they are cunning and skilful. If now educated *bhadralogue* begin committing these crimes, one can naturally guess what amount of cunning they will employ in this work. From the way these dacoities are being committed, one can infer that the dacoits do not want to incense the *bhadra* and educated community of the Presidency. So, it will be difficult to run down such a gang of dacoits. Recently, there was a secret conference of Superintendents of Police at Belvedere. We do not know what conclusions were come to at this conference. Lord Carmichael attended this conference. And yet it seems that since this conference thefts and dacoities are increasing at an amazing rate. Why should things be like this?

The fact is the spirit of discontent is seriously rife in the Police Department. Nobody works whole-heartedly. Everyone tries so to conduct himself as just to keep himself from dismissal. Again, the general police hate the Detective Police. There was lately a case in Calcutta illustrating this. Let us see what steps Sir Frederick Halliday takes in regard to it. He will do something of course, but we assert emphatically that it is owing to this hatred and envy, that the thieves and dacoits in the land go undetected and peace has fled from the land. It will not do to gag us, for thefts and dacoities will not cease.

Lord Carmichael is now in Eastern Bengal. Let him do something to stop these dacoities. The British Government takes credit to itself for having repressed crime in the country. Where will that boast be, if there be a recrudescence of thefts and dacoities as of old? Let Lord Carmichael remove this stigma on British rule. Since his assuming office, we have been free from anxiety, the annoyance caused by sedition-prosecutions has ceased. If he can now put down dacoities, we shall bless his name unstintedly. We have told him the truth frankly, and let him, as the ultimate seat of authority, do the needful.

BANGAVASI,  
Feb. 15th, 1913.

The Bengal Police Administration Report.

3. Referring to the last Police Administration Report in Bengal, a correspondent of the *Bangavasi* [Calcutta] of the 15th February says that the haughtiness and exclusiveness of police officers are mainly responsible for the public apathy in the matter of helping the police in its work. Moreover, people are afraid that, if they help the police, they will be harassed by being made to dance attendance in law courts. The police, again, is hated by the public on account of its corruption. The Inspector-General of Police is quite right when he says that the police lacks detective ability. The system of training in the police training schools should be improved. Nepotism should be entirely suppressed in the police service. The service will attract sons of respectable people if every sub-division is placed under a Deputy Superintendent,



and every thana under an Inspector. Moreover just as it is desirable that sons of respectable people should be appointed in the police service, so it is also desirable that they should be respectably treated in it.

4. The *Basumati* [Calcutta] of the 15th February writes that it is absurd to talk of "political dacoities" in Eastern Bengal. For these dacoities cannot possibly subserve any political object. At the same time, it is possible

The so-called "political dacoities."

that the struggle for existence being so hard as it now is, some men of respectable parentage have taken to dacoity for a livelihood. During the late unrest in Bengal, some youths were tempted to commit dacoities, and it is possible that having once tasted blood, so to speak, they have since stuck to dacoity as a means of livelihood, though of respectable parentage. But this fact should not be allowed to cast a slur on the repute of the whole population, as the use of the term "political dacoity" does. The police should investigate these crimes, without any preconceived bias or notion of any sort.

5. Referring to the frequency of the occurrence of dacoity in Eastern Bengal, the *Bharat Chitra* [Calcutta] of the 16th February says that dacoity may be checked, if the stringency of the Arms Act is relaxed. But instead of doing so, Government is making it more stringent still. How do dacoits secure fire-arms? Village *chaukidars* are generally able, courageous and dutiful men. But the up-country constables are worthless, and it is through their fault that dacoity is so rampant.

6. The *Hitavadi* [Calcutta] of the 14th February considers it foolish on the part of some people to try to defend the police in connection with the frequency of dacoity in Bengal, by laying the whole blame on the shoulders of the people of the country and abusing middle-class men, on the ground that there are among the dacoits young men of respectable families. These people should remember that there are scapegraces in every community, and that spread of western civilization, which makes people look more to creature comfort than to the welfare of the soul, and keenness of the struggle for existence have led many people astray so as to turn them even into dacoits. There is nothing to wonder at in this. But whatever may be the cause of the increase of dacoity in the country, the responsibility of the higher officials and the police in the matter is not reduced thereby. Even in Calcutta the *budmashes* are making themselves felt. The other day, two of them tried to blackmail even Mr. Justice Chaudhuri. It is rumoured that they are trying to commit dacoity in the city, after issuing letters on people. Government is requested not only to call for explanations from the police and district officers in the matter of dacoity but also to insist on their capturing dacoits.

7. The *Hindusthan* [Calcutta] of the 15th February draws the attention of Lord Carmichael to the alarming frequency of dacoity in Eastern Bengal, and says that the crime should be suppressed with an iron hand, by increasing the strength of the police and engaging a large number of able detective officers. Headmen of villages should also be given licenses for keeping fire-arms.

8. A correspondent of the *Barisal Hitaishi* [Barisal] of the 10th February speaks of the recrudescence of theft and *budmashi* in the Solak village in the Bakarganj district. Innocent villagers are living in a state of panic.

9. Referring to the release by the High Court of the accused persons who were prosecuted for theft at the instance of Sub-Inspector Abdul Gani of the Calcutta Police, the *Sanjivani* [Calcutta] of the 13th February says:—

The defence of one of the accused persons was that the Sub-Inspector had maliciously prosecuted him, who was really a spy under the Criminal Investigation Department, because he had refused to help the thana police. Now what steps will the Government take about the prosecuting Sub-Inspector?

*BASUMATI*,  
Feb. 16th, 1913.

*BHARAT CHITRA*,  
Feb. 16th, 1913.

*HITAVADI*,  
Feb. 14th, 1913.

*HINDUSTHAN*  
Feb. 15th, 1913.

*BARISAL HITAIISHI*,  
Feb. 10th, 1913.

*SANJIVANI*,  
Feb. 13th, 1913.



PRASUN,  
Feb. 14th, 1912.

10. The *Prasun* [Katwa] of the 14th February writes in connexion with the Delhi outrage :—  
Bengalis and the Delhi outrage.

JASOHAR,  
Feb. 8th, 1912.

The police are making a great mistake in suspecting Bengalis in connexion with the outrage. Lord Hardinge has no enemies among Bengalis.

BARISAL  
HITAISHI,  
Feb. 10th, 1912.

11. The *Jasohar* [Jessore] of the 8th February draws the attention of the police to the large number of counterfeit rupees now circulating in Jessore town.

ANANDA BASAR  
PATRIKA  
Feb. 12th, 1912.

12. Referring to the Jagatsi enquiry, the *Barisal Hitaishi* [Barisal] of the 10th February says that the manner in which the *Asram* was demolished by the police could not but hurt the feelings of every Hindu.

13. The *Ananda Basar Patrika* [Calcutta] of the 13th February narrates how, on the 24th January last, three European soldiers out shooting, shot to death a *sadhu* named Kasidas of Mungera near Brindavan (Muttra district) and a young deer, and how since then the people of this place have been generally subjected to sore harassment. Efforts are being made so to distort the actual facts as to place the blame on Govinda Das, the eldest son of Kasidas, and the villagers. Now, people believe that the British Government does not interfere with the religious susceptibilities of any class of its subjects. The Brajmandal is a peculiarly holy place for Hindus, and the idea is that here, within a radius of 84 miles, no kind of killing is allowed. So an affair like the present is bound to create intense feelings of pain in the minds of Hindus.

BANGAVASI,  
Feb. 15th, 1912.

*Ibid.*

14. The *Bangavasi* [Calcutta] of the 15th February expresses horror at the incident and draws the attention of the Commander-in-chief to it.

VARTAVANA,  
Feb. 8th, 1912.

15. The *Vartavaha* [Ranaghat] of the 8th February writes:—

*Panchayet reform.*  
If it is contemplated by Government, in connection with the reform of the *panchayet* system now under consideration, to arm these *panchayets* with judicial powers, let it be provided that such judicial functions are to be exercised only by benches of any three among the five *panchayets*. Also let both criminal and civil suits be given them for disposal. As for the latter suits, let them, for example, take cognisance of a case when a poor village woman has lent money, and she cannot, for want of means or otherwise, go to a District Munsif's Court to enforce her claim, under the existing system.

(b)—Working of the Courts.

SAMAY,  
Feb. 14th, 1912.

16. The *Samay* [Calcutta] of the 14th February, in discussing the judgment of the Deputy Magistrate in the case of Sarojini referred to in paragraph 13 of the Report on Native Papers for the 8th February writes:—

Judgment of a Deputy Magistrate of Tangail criticised.  
The Deputy Magistrate was, in our view, justified in not placing too much reliance on the horoscope to ascertain the girl's age. But he had no right to assume that, because she did not make any attempt to escape from captivity for five months, therefore she must have been a consenting party. The fact is Moslems in India and all the world over, believe it an act of religious merit to convert an unbeliever to their own faith. So a Musalman assists a neighbour Musalman in such cases in keeping custody of a Hindu girl. A Hindu stealing a girl and seeking refuge in another Hindu's house for the girl, would be refused all shelter, she would be told to go to a house of ill-fame. Then, again, the Magistrate points out that the girl's father did not lodge information at the thana until some days after the occurrence. Too much need not be made of this point. Many police officers are neglectful in this matter. And if Sarojini was a consenting party, why should this case have been instituted at all? A girl in such cases loses caste for ever, she can never be taken back to society again. Lastly, cases under section 366 are triable by a Sessions Judge and Jury. Who is a Deputy Magistrate to dispose of such charges? A Deputy



Magistrate can inquire into such cases and, if a *prima facie* case has been made out, he can commit them for trial before the Sessions. Such a trial would have shown whether or not Sarojini was a consenting party.

17. The *Pallivasi* [Kalna] of the 12th February draws the attention of the Government to the above case. The failure of the prosecution, on account of the plaintiff's story having been disbelieved by the Musalman Deputy Magistrate, has astounded the public.

Judgment of a Deputy Magistrate of Tangail criticised.

PALLIVASI,  
Feb. 12th, 1912.

(d)—Education.

18. The *Barisal Hitaishi* [Barisal] of the 10th February has the following in English:—

BARISAL HITASHI,  
Feb. 10th, 1912.

The Dacca University scheme.

"For the reasons we ventured to discuss in our last issue, it will readily occur to any unbiassed mind that a undenominational University, like the one proposed at Dacca, is not the proper field for installing any sectarian scheme of studies. To our Hindu and Muhammadan countrymen obsessed with any such ideas, we would unhesitatingly advise them to turn their thoughts to other spheres of action—to the communal Universities that are being established at Benares and Aligarh. The culture and education imparted by this special course of studies would undoubtedly be different in quality and quantity from that represented by the ordinary curriculum, and it will be an anomaly, if nothing worse, that the hall-mark of the self-same University should impart different types and standards of enlightenment. In this connection, it just occurs to us that some of the most objectionable features of the scheme—its narrowness and concentration—might be appropriately sought to be avoided by enlarging the scope of the department and widening its comprehensiveness. There exist, side by side, in the City of Dacca two flourishing institutions of Oriental Scholarship and culture, represented by the Madrasah and the *Saraswat Samaj*. They symbolise and embody the ancient learning and intellectual equipment of the two great communities through these long vistas of years. Why not harness these two sister academies to one homogenous and comprehensive scheme, under the nomenclature of a Board of Oriental Studies? Or, if Government is prepared to go in for a more ambitious programme, we would propose the location of the proposed Delhi Institute of Oriental Studies at Dacca. Delhi is not likely to have an University in the near future, and it is much desirable under the circumstances to focus all kindred allied educational activities in one common educational centre, that the intellectual forces and currents of thought might act and interact to create the ideal wholesome atmosphere of corporate University training and culture!

"To summarise our conclusions, we propose that—

(i) Government ought not to lend countenance to any scheme of special communal studies.

(ii) That, in the alternative, the Board of Studies should be expanded, and quite a comprehensive scheme inaugurated, bifurcated into two departments of Islamic and Brahmanical Studies.

(iii) The third course we would suggest is that any scheme of such sectarian studies, should be absorbed in the Arts course forming special subjects in the *Honours M. A.* and literary examinations. In noticing the details of the general course of study prescribed by the Committee, we regret to point out that no provision has been made for studies in commerce and agriculture. The importance of the former subject does not require any vindication at the present moment, and so far as the latter item is concerned, it will be generally conceded that Dacca offers unique facilities in the matter. The agricultural farm in the New City is replete with the latest scientific apparatus, and the researches and experiments carried on therein have yielded very satisfactory results. It is of course not intended that the New University should contain facilities for a full collegiate course in those subjects, but, regard being had to their potentialities, they might usefully be included in the special subjects. These are, however, *details*, and we dare say will receive the due attention of the authorities."



**SANJIVANI,**  
Feb. 13th, 1912.

19. The *Sanjivani* [Calcutta] of the 13th February thinks that special representation given to Musalmans in the Dacca University Convocation will create great ill-feeling between them and Hindus. Moreover, the recommendation of the Dacca University Committee to encourage the preparation for use of Vernacular text-books based on Arabic and Persian books and containing words reflecting Musalman thoughts and ideas, will ruin the modern Bengali language by creating a new dialect of it. It is the one uniform language spoken by both Hindus and Musalmans in Bengal which has brought unity among them. The creation of a Muhammadan dialect will now destroy this unity. Government is, therefore, prayed not to accept the Committee's recommendation on this point. As a matter of fact, the Bengali language has incorporated into itself lots of Persian and Arabic words which was actually necessary to incorporate. But such people as recommend an alteration in the style and character of the language, cannot but be regarded as its enemies.

**HITAVADI,**  
Feb. 14th, 1912.

20. The *Hitavadi* [Calcutta] of the 14th February has the following:—  
*Ibid.* We have already shown how, in the Dacca University scheme, the policy of differential treatment of different communities has been pursued. The separate arrangements for the education of Musalmans, the granting of special representation to Musalmans, and the arrangements for establishing a separate college for well-to-do classes—these are all objectionable. Moreover, it is a wonder that no provision has been made for the Sanskrit education of Hindu students. In fact, the University Committee has totally ignored the interest of Hindus. We are glad to see that Sir Gurudas Banerji has entered a strong and reasonable protest against the attitude of the Committee in this matter. If the principle of sectarian education was accepted, why was the case of Hindus ignored? We do not want any partial treatment in our favour. But if partial treatment is accorded to other communities, why should we not expect similar treatment accorded to us also? We hope the authorities will carefully consider Sir Gurudas' view. If injustice is done to Hindus at every step, we are afraid the Dacca University will become a source of unrest in Bengal.

**DACCA PRABASH,**  
Feb. 9th, 1912.

21. The *Dacca Prabash* [Dacca] of the 9th February is sorry that the Dacca University scheme includes no special arrangements for the study of Sanskrit, and giving religious education to Hindu students. If students belonging to different religious persuasions are allowed to read religious books of their own respective religions, Government cannot be held guilty of interference with religion.

**CHARU MIKIR,**  
Feb. 11th, 1912.

22. While thanking the Government for confining the jurisdiction of the Dacca University within the local limits of Dacca town, the *Charu Mikir* [Mymensingh] of the 11th February protests against the proposal to establish separate colleges for well-to-do classes and Musalmans, and says that, instead of removing the Engineering College, one should be established at the latter place, for there is room in Bengal for two Engineering colleges.

**ANANDA BASAR PATRIKA,**  
Feb. 13th, 1912.

23. The *Ananda Basar Patrika* [Calcutta] of the 13th February refers to a pamphlet issued by Sir Gurudas Banerji criticising the report of the Dacca University Committee and remarks:—

We agree fully with all that is said here save in the following reports:—  
(1) Sir Gurudas advocates the cultivation of Pali-Buddhist literature along with Sanskrit. We, for ourselves, think we should concentrate all our attention on Hindu Sanskrit literature. It has become a craze with some Hindus, this cultivation of Buddhist literature. We think better results would be obtained by a cultivation of Sanskrit literature and Vaisnav philosophy.

(2) We are sorry to see Sir Gurudas advocating the manufacture of a Musalmani-Bengali. A language made to order like this will be a curious product, and the ancient form of Bengali is adequate enough for the preparation of books meant for any community in Bengal.

Lastly, Sir Gurudas should have said something about the inconveniences and losses attendant on the removal of the Sibpur Engineering College to Dacca.



24. The *Dainik Chaudrika* [Calcutta] of the 14th February complains that the Dacca University and Sir G. D. Banerji. it has not yet received a copy of the Dacca University Committee's report from the Government. However that may be, the paper supports the opposition of Sir Gurudas Banerji to the idea of establishing a college for well-to-do classes, and says that that idea is objectionable in many ways to all Hindus who have faith in the caste system. The writer also supports Sir Gurudas' contention that the Dacca University ought to have special arrangements for the study of Sanskrit, like those provided for the study of Islamic languages. In fact, the omission to make the study of Sanskrit and Hindu *shastras* an important feature of the Dacca University scheme is highly regrettable. The Godless education which Hindu boys have been receiving in the existing Universities has drifted them fairly into the path to atheism. To save the society at this crisis, special arrangements ought to be made in all educational institutions to teach not only principles of ordinary morality but also principles of the higher and sterner form of morality which is based on religion.

DAINIK CHAUDRIKA,  
Feb. 14th, 1912.

25. The *Ananda Basar Patrika* [Calcutta] of the 13th February strongly criticises the careless way in which the Calcutta University selects its text-books. There is a Sanskrit Grammar for Matriculation students, prepared by Pandit Bahuballabh Sastri and Dr. Thibaut, for example, which we shall review in detail on another occasion. There is another book "Oral History" in Bengali, written for boys by Rebati Mohan Mukherji, which betrays gross carelessness or ignorance on the part of the author as regards the grammatical correctness of the language used. It has other defects also, like undue partiality and so on.

ANANDA BASAR  
PATRIKA,  
Feb. 13th, 1912.

26. Referring to the arrangements which have been made in London schools to teach boys and girls how to cross crowded streets safely, the *Hitanadi* [Calcutta] of the 14th February says that a similar training should be given to students in Calcutta also. The training in drill which Calcutta students now receive is perfectly useless and may be omitted. The attention of the Director of Public Instruction is drawn to the matter.

HITAVADI,  
Feb. 14th, 1912.

27. Referring to the points of reference to the Sanskrit Education Committee in Bengal, the *Sanjivani* [Calcutta] of the 13th February says that no separate arrangements should be made for Eastern Bengal and Western Bengal in the matter of Sanskrit education, and that graduates of Sanskrit Colleges should, like graduates of the Dacca Islamic College, be granted equal status with M.A.'s. and B.A.'s.

SANJIVANI,  
Feb. 13th, 1912.

28. The *Bangavasi* [Calcutta] of the 15th February says that the object of the Government of Bengal in appointing the Sanskrit Education Committee is no doubt noble, but its advisers in this matter are most unworthy of the task. They are so-called pandits, misdirected by the glare of western education. The Committee has no truly orthodox Brahmin pandit as its member, while it is this class of pandits which should be primarily consulted if it is intended to spread "Brahminic studies." Any attempt to unite English education with Sanskrit education will be ruinous to Brahminism.

BANGAVASI,  
Feb. 15th, 1912.

29. The *Nayak* [Calcutta] of the 13th February thanks Lord Carmichael for having appointed a committee to consider the question of improving Sanskrit education in Bengal.

NAYAK,  
Feb. 13th, 1912.

30. In view of the kind of education so long imparted to Indian girls, the *Bangavasi* [Calcutta] of the 15th February views with alarm the appointment of the Girls' Education Committee, the more so as it is mainly composed of non-Hindus.

BANGAVASI,  
Feb. 15th, 1912.

31. The *Birbhumi* [Rampurhat] of the 18th February writes that the Committee lately appointed by Government for promoting female education in the Presidency, does not contain a single Hindu worthy to be called such. They are all anglicised people, and any scheme of education they may devise will tend to anglicise our girls. That is such an undesirable consummation that it is better that they should go without any education at all.

BIRBHUMI,  
Feb. 18th, 1912.



MUHAMMADI,  
Feb. 14th, 1912.

32. The *Muhammadi* [Calcutta] of the 14th February is glad that Government has at last moved in the matter of the repeated complaints regarding the Calcutta Madrasah and directed an inquiry. But Mr. Kitchler's method of conducting the enquiry cannot be held satisfactory or just. Mr. Harley, as the officer on trial, should have been kept entirely dissociated from the enquiry, but strange to say, he was called on to prepare a list of the witnesses against him, and this necessarily meant that many important and necessary witnesses were not summoned before Mr. Kitchler.

So much for the complaints regarding the Hostels. The other complaints made do not seem yet to have been attended to. The Junior Madrasah examinations are to come off in March next, but the results of the examinations for last year are not yet out. This means that many students who, had they got scholarships at these examinations, would have been able to prosecute their studies this session, had to go without any education. Then again obscene Urdu books still continue to be studied.

MOSLEM HITAISHI,  
Feb. 14th, 1912.

33. The *Moslem Hitaishi* [Calcutta] of the 14th February points out that there is a flourishing Madrasah of 125 students, with a staff of four teachers, at Rajkholapara, Brindabanpur, in the Uluberia sub-division of Howrah, which is waiting for an inspection by officers of the Education Department and any grant-in aid from Government funds which they may recommend.

NOAKHALI  
SAMMILANI,  
Dec. 16th, 1912.

34. The *Noakhali Sammilani* [Noakhali] of the 16th December 1912 (received on the 17th instant) suggests that the present division of jurisdiction between the two Deputy Inspectors of Schools at Noakhali and at Feni is bad. The Deputy Inspector at Feni should be given Begamganj thana, now under the Deputy Inspector at Noakhali, and the latter should take over Hatya and Sandwip from the Deputy Inspector at Feni. This change will conduce to the better and cheaper transaction of public business. For this Deputy Inspector at Feni in going to Hatya and Sandwip has to cross the jurisdiction of the Deputy Inspector at Noakhali, and the journey absorbs a large part of his time and entails heavy cost to Government.

NOAKHALI  
SAMMILANI,  
Jan. 13th, 1913.

35. A correspondent of the *Noakhali Sammilani* [Noakhali] of the 13th January says:—  
On the occasion of the last Middle English, Middle Vernacular and Upper Primary scholarship examinations in the Noakhali Zilla School the Headmaster used to distribute question papers later than the appointed hour every day. One day the delay was so much as one hour.

Every Friday the Headmaster, who is a Musalman, leaves the school to read his *Jumma* prayer and generally does not return. On other days also he does no teaching work after his mid-day prayer.

On the occasion of the last half yearly examinations in the school, the Headmaster realized from students printing charges for question papers. And people have been saying many unpleasant things about the manner in which the money has been spent. It is rumoured that the Headmaster took the charge of printing the question papers of the annual and Test Examinations in his own hand. Now, the question is, why in spite of an increase in the number of students in the school, the charge of printing the question papers was raised this year?

It is rumoured that the Headmaster does not sign the attendance register daily. He often signs it after 5 or 6 days for all those days.

BANGAVASI,  
Feb. 15th, 1912.

36. The *Bangavasi* [Calcutta] of the 15th February draws the attention of the Government to the case reported in the *Surama* newspaper in which it is alleged that the Deputy Inspector of Schools, Maulvi Bazar, behaved very shabbily towards a student and had him severely punished by the Headmaster of the Maulvi Bazar High School.

MOSLEM HITAISHI,  
Feb. 14th, 1912.

37. The *Moslem Hitaishi* [Calcutta] of the 14th February hears that Government contemplates appointing a Deputy Director of Public Instruction for the promotion of Moslem Education in Bengal. If true, let a

A Deputy Director of Public  
Instruction for Moslem education.



Moslem officer of the Department be appointed to the post and let him, in general subordination to the Department, be given an entirely free hand in measures regarding the promotion of Moslem education. Let him be an officer in intimate touch with the mufassal Musalman population and able to inspect *Muktabs*, *Madrasahs* and *Pathshalas*. If a European is selected for the post, there is no need for a new appointment at all, for the existing European officers of the Department can do all that is necessary.

38. The *Hitavadi* [Calcutta], of the 14th February, considers that the misunderstanding which has arisen between the Government and the members of the Indian Education Service *awaits* the succession to the Directorship of Public Instruction in Bengal on the retirement of Mr. Kitchler, is the effect of Government's silence over the matter. Mr. James has the prior claim to the post and it will be a disgrace if he does not receive it.

HITAVADI.  
Feb. 14th, 1913.

(e)—*Local Self-Government and Municipal Administration.*

39. The *Jasohar* [Jessore] of the 8th February, writes that Dr. Fry, in his recent malaria inquiry, states that charitable dispensaries in Bengal are unpopular, because the compounders employed at them are corrupt. That is so, but the corruption extends higher up, for too often medicines are purchased at less than the amount sanctioned and the difference illegally appropriated. Things like this happen frequently but people dare not speak out for fear of trouble.

JASOHAR.  
Feb. 8th, 1913.

40. The *Rangpur Darpan* [Rangpur] of the 10th February, points out that the villages in that district suffer too often from epidemics of cholera and the like diseases. Pure water is a great preventive and a supply of it can be ensured, not by tanks which are kept clean only with difficulty, but by "tube wells," which are cheap to construct.

RANGPUR DARPAN.  
Feb. 10th, 1913.

41. The *Ananda Basar Patrika* [Calcutta] of the 13th February, publishes a letter complaining that the Santipur Municipality, though it has a pretty large income of Rs. 50,000 or more, does not attend properly to the sanitary requirements of the town. The river has moved away from the town, so tanks should be dug to provide a water-supply and adequate arrangements made for removing nightsoil, etc.

ANANDA BASAR  
PATRIKA.  
Feb. 13th, 1913.

(f)—*Questions affecting the land.*

42. The *Sanjay* [Faridpur] of the 7th February, refers to the inconvenience and expense entailed on the raiyats by the fact that the "Recovery camps" in connection with the settlement operations have been sometimes thoughtlessly located at some distance from the villages from which the "recoveries" are to be made. Thus, the recoveries from Sibrampur are made in the camp at Rajbari. When the camp was placed at Sibrampur, the papers for that and the adjoining villages were not ready. Why so? Such mismanagement entails heavy loss on the raiyats. Neglect on the part of the employees concerned, also, has sometimes led to serious mistakes in entering the *jama* and the *jama* rates. Cannot the Settlement Officer find competent men for this responsible work?

SANJAY.  
Feb. 7th, 1913.

(g)—*Railways and Communications including Canals and Irrigation.*

43. The *Bangavasi* [Calcutta] of the 15th February, says that the proposed Howrah-Burdwan chord line should be deflected a little to the east from Chandernagore so as to establish a station at Jhanbandh, an important village in the locality.

BANGAVASI.  
Feb. 15th, 1913.



HITAVADI,  
Feb. 14th, 1913.

44. The *Hitavadi* [Calcutta] of the 14th February, also thinks that the proposed Howrah-Burdwan Jhaibandh and not Chandernagore will make the more suitable place for establishing a station, on the ground that while Chandernagore is very sparsely populated and remains almost submerged throughout the greater part of the year Jhaibandh, which is situated on a river one mile off, lies in the midst of a populous locality and commands a brisk trade. The local people have petitioned the railway authorities in the matter.

CHANDU MINIR,  
Feb. 11th, 1913.

45. The *Chandru Minir* [Mymensingh] of the 11th February, takes severe exception to the protest of the Bengal Chamber of Commerce against the proposed construction of a Bhairabazar-Netrokona Mymensingh Railway line.

Railway extension in Mymensingh.

The people of the locality have been praying for such a line for a long time, because it would immensely improve the import and export trade of the area. If now the Government gives up the idea of constructing the line because it is to the interest of the European mercantile community that it should not be constructed, people will know that Government cares only for the interest of European merchants. After the last earthquake, the inhabitants of Mymensingh prayed the Government to re-excavate the silted-up rivers in the district. But when, after enquiry, Government found that the rivers were silting up through inevitable natural causes and could not be kept flowing by artificial means, the people begged for railways and have been begging for them since then. The proposed railway line will be a source of great income, for coal has been discovered in Northern Mymensingh and the whole district teems with agricultural wealth. There are many wealthy zamindars in Mymensingh who alone can invest 50 lakhs of rupees in the construction of the line.

SANJIVANI,  
Feb. 13th, 1913.

46. The *Sanjivani* [Calcutta] of the 13th February says, that the high rates of railway freight in India which induce the import of potato into Bombay from Europe should at once be reduced in the interest of Indian trade.

High railway rates inducing import of potato into Bombay.

VIWADUT,  
Feb. 11th, 1913.

47. The *Viwadut* [Howrah] of the 11th February, urges the necessity of re-excavating the Kana Damodar in the interest of the health, agriculture and trade of the Hooghly and Howrah districts. The District Boards fully recognise the urgency of the matter, but have not the capacity to take it up in hand unaided by the Government.

Necessity of re-excavating the Kana Damodar.

(h)—General.

HITAVADI,  
Feb. 14th, 1913.

The Public Services Commission—  
"The height of sympathy"

48. The *Hitavadi* [Calcutta] of the 14th February has the following:—

By the grace of the Public Services Commission the public has become fully aware what sympathy White officials in this country have for Black men. No White official considers it desirable to appoint Indians to the high posts of the Public Service. On a similar occasion a few years ago the Madras Government alone, of all the Provincial Governments, expressed itself in favour of simultaneous Civil Service examinations in India and England. People then thought that, after some time, all the other Provincial Governments also would adopt the view of the Madras Government in the matter. But the evidence of officials before the Islington Commission has disabused their minds of this notion. Now, everyone has understood that White officials are not only opposed to appointing Indians in larger numbers in the public service but are even disposed to have their present number in it reduced. Is this not the height of sympathy?

Lord Crewe has, with a Divine vision, foreseen that Indians will never get complete self-government. However able and however loyal they may be, they profess a religion alien to that of their sovereign, so that it will never be possible for the British Government to grant them complete self-government. Lord Crewe was surely aware of the Charter Act of 1833, the Queen's Proclamation of 1858, and the words of hope spoken by King Edward and King



George and yet he unhesitatingly declared that Indians could never enjoy the measure of independence which was being enjoyed by other subjects of England. Lord Crewe did not say that Indians were incompetent. His argument was that as they were not of the same religion as their sovereign, they could not get the high privilege of self-government. It was from His Lordship's mouth that we heard for the first time that the Charter Act and the Queen's Proclamation could receive such an interpretation. When such is the sample of the sympathy which the helmsman of Indian administration has for the Indians, no wonder that his disciples should think so meanly of them.

However that may be, Lord Crewe said that although Indians might never become Chief Minister or Commander-in-Chief of the Indian forces, there was no bar to their occupying other and lower posts in the public service and enjoying, in a large measure, the advantages of self-government. It is to give effect to this view of his that he has appointed the Islington Commission. His subordinates, however, are reluctant to give the Indians even the measure of privileges which he would grant them. They are, therefore, strongly saying before the Commission that the niggers have already received enough and that if more is granted the Indian Empire will go to rack and ruin.

We know that officials never sympathised with the Indian's ambition to rise higher but they were never before so actively inimical to the Indian educated community and opposed to its progress. Of all the White officials who have given evidence before the Commission in Madras, Calcutta and Rangoon, none has spoken in favour of appointing Indians in larger numbers in the Public Service. When the last Public Service Commission sat in India, a number of high-minded English Civilians such as Messrs. Beveridge and Reynolds, supported the simultaneous civil service examination scheme. But now-a-days the Civil Service is entirely denuded of men like Harrison, Cotton, Stokes and Skrine. The Commission has brought out the venom from the minds of even such Civilians as used so long to conceal it, and thus shown the Indians how the current of sympathy with them flows in the hearts of officials. For this service we are grateful to the Commission.

The sympathy of some of the members of the Commission is also equally charming. The other day Lord Islington himself made rather a horrible exhibition of this sympathy. White officials both in Calcutta and Madras have, in their evidence before the Commission, spoke of the prevalence of ill-feeling between different castes and creeds in India. They mean to say that if Indians are appointed in larger numbers in the public service, higher caste men will get the posts and consequently the lower castes will be oppressed. A Madras witness was even asked whether a pariah would get access to the camp of a Brahmin collector. As regards the ground on which this idea of White officials was based, they remained silent when questioned about it. White officials in Rangoon also gave similar evidence. The Secretary to the Burma Government himself said that the Burmese hated the Indians so that appointment of the latter in the administration of Burma was not desirable. The Burmese, on the other hand, were not fit for high posts in the public service. Consequently, the administration of the country should be completely in the hands of English officials. The Burmese admit that the English, having conquered Burma, have a right to administer the country. Mr. Justice Hartnoll of the Chief Court of Burma has also supported the Secretary's view. In reply to Lord Islington's question, he said that the hatred of the Burmese against Indians was mixed with their flesh and blood, and that the Burmese hated the Indians as Black men. In reply to a question put by another member of the Commission also the witness said the same thing. So far everything went on smoothly. But when Mr. Gokhale began to cross-examine the witness and asked him what was his ground for holding such a view, Lord Islington's sense of duty became very strong and he disallowed the questions on the ground that the Commission, which sat to enquire into the conditions of public service, should not say anything about racial ill-feeling. Now we ask, where was this sense of duty on Lord Islington's part when the Secretary to the Government of Burma spoke of racial ill-feeling, when members of the Commission including Lord Islington himself questioned him on the point, when the Judge of the Burma Chief Court spoke of racial ill-feeling and when Lord Islington



himself made him reaffirm his statement by questioning him? His Lordship considered all these interrogations by himself and other members of the Commission proper, but when Mr. Gokhale began to put questions inconvenient to the witnesses, the subject of racial ill-feeling suddenly became out of place.

In fact, Lord Islington's conduct reminds us of a story. Once upon a time a person who was on his death-bed, called his son to give him advice about his estate. So long as the father continued speaking about his assets the son heard quietly, but the moment he began to speak about his liabilities the son became fidgety and asked the attending physician to examine the dying man's pulse stating that he was speaking incoherently. Similarly, Lord Islington after having heard every one else patiently discovered signs of incoherence in Mr. Gokhale's questions. What a fine illustration of sympathy it is!

When Lord Morley was Secretary of State for India he frequently used to speak of sympathy with the Indians. Lord Hardinge also has both in speech and action, given some evidence of his sympathy with the Indians. But what a disappointing sample we have got of the sympathy of the officials who actually govern the country by being directly in touch with the people. Let them consider how far the Indians will be able to respect them after this exhibition of their antipathy against their aspirations.

It is not difficult to conceive what feelings arise in people's minds if after giving them high hopes, such opposition is raised against their realization. This malicious feeling on the part of White officials against educated Indians is not beneficial to either party. Every one should remember that the Indians are not really so foolish and worthless as English Civilians think them to be. Those who have come forward to prove the incompetence of Indians by the fact that here and there some businessmen have appointed Europeans in their firms, ought to remember that Native States like Mysore, Hyderabad, Baroda, Jaipur, Kashmere, and Gwalior are being administered efficiently by Indians. The British Government has never dared even to make the experiment of entrusting the administration of a small province to an Indian and yet officials have come to the conclusion that all Indians are worthless. What a strange irony of fate! But the eyes of the people have been opened by education, worthless talk will no longer delude them; such delusive statements as that if Indians are placed in high power racial and sectarian ill-feeling will increase and all communities will not get equal justice and that whitemen in power will rule all castes, creeds and communities with even-handed justice, will no longer charm them. Do not forget that such statements now merely serve to increase their feeling of disrespect for you.

HINDUSTHAN,  
Feb. 15th, 1913.

49. The *Hindusthan* [Calcutta], of the 15th February, takes similar exception to Lord Islington's interposition against Mr. Gokhale's question, and supports the view expressed by the *Indian Daily News* that if the Public Service Commission is going to scatter abroad prejudice and create or strengthen racial ill-will it had better be desolved—suppressed like *Chandrasekhar*.

HINDUSTHAN,  
Feb. 15th, 1913.

50. Referring to the evidence before the Commission to the effect that Indians should not be appointed in the public service in Burma, the *Hindusthan* [Calcutta], of the 15th February, says that since the conquest of Burma by the English the cost of the administration of the country is being met to a great extent out of the revenue derived from India. The bulk and elite of the educated community of Burma consist of Indians. It is easily conceivable why White Civilians are so eager to expel Indians from the public service in Burma, but their contention loses all force under the circumstances stated.

SANJIVANI,  
Feb. 13th, 1913.

51. The *Sanjivani* [Calcutta], of the 13th February, asks if it is the object of the Public Service Commission to discuss questions arising out of racial ill-feeling. If not, the Commission ought not to take the evidence of persons giving vent to racial ill-feeling.



52. The *Muhammadi* [Calcutta] of the 14th February writes:—  
The Public Service Commission.

MUHAMMADI,  
Feb. 14th, 1913.

The evidence adduced by English witnesses before the Islington Commission, specially that of Mr. Shorrocks, clearly betrays the feeling of hatred they cherish towards Indians. By their evidence these men have showed their contempt for the promises of equal treatment for Europeans and Indians in the public service held out by Queen Victoria and confirmed by King Edward and King George. It was wrong of them to express their feelings so. Who will be responsible if, as a result of these disclosures, Indians also learn to hate Europeans?

53. The *Banyavasi* [Calcutta] of the 15th February, says that English education has raised a high ambition in the minds of Indians for holding high and responsible posts

BANYAVASI,  
Feb. 15th, 1913.

*Ibid.* in the public service. Many European members of the Indian Civil Service on the other hand, have a low idea of the fitness of Indians for holding such posts. This attitude on the part of the Europeans is extremely galling to the Indians. Consequently, the evidence before the Islington Commission is often being marked by a dangerously rancorous spirit, so much so that many people are wishing that the Commission had not been appointed.

54. Discussing the evidence adduced before the Islington Commission, the *Jasohar* [Jessore] of the 8th February, writes:—

JASOHAR,  
Feb. 8th, 1913.

*Ibid.* It has been urged by some witnesses that a European as District Officer can face a crisis with more courage than Indians. People who say such things believe that Indians are not a martial race, and therefore must necessarily lack virtues like courage. But that is a mistake. Courage and patience are better displayed in carrying on the civil administration than on the battle-field. Courage in battle is all very well, but there is a higher courage which, less ostentatious, is shown, for instance, in nursing a sick man regardless of one's own life; in sentencing, as Judge, one's own son to death in the interests of justice, and so forth. So if Indians do not shine in war, the inference need not follow that they are incompetent for civil administration. Rather the reverse is true. Hot-headed Europeans in civil work are often betrayed into acts of rashness which Indians would avoid.

If Indians promoted to district charges from the Provincial Services sometimes lack firmness, that is because at the age at which they are promoted, they are broken down in health and in mind. Again, not the best of our men enter the Provincial Civil Service. To enter this service, in addition to educational qualifications, one must possess influence and interest which not all possess. Had those who are shut out by the present system been admitted into the service, they might possibly display greater competence.

55. The *Basumati* [Calcutta] of the 15th February, writes that Mr. J. N. Gupta's evidence before the Islington Commission

BASUMATI,  
Feb. 15th, 1913.

*Ibid.* showed how Indian members of the Indian Civil Service are dissatisfied at the treatment they get compared with the European members of the service. These Indian Civil servants have cut themselves off from their own people and, at enormous expense, gone over to England and there defeated English candidates in competition, and only then have they been admitted into the service. Nevertheless they are not given equal treatment, equal opportunities with Europeans of displaying their own worth. This is, indeed, a great pity and it is a situation which requires to be changed at once. How can there be good government if the men entrusted with important judicial and executive functions are dissatisfied? It is true that two or three Bengali Civilians have recently been given important districts. This is a matter of hope, and it will call forth the gratitude not of these Civilians only, but of all India. Given the opportunities, these men will be sure to display their capacity and thus strengthen their claim to higher office yet. In the meantime, we recognize that Government is in earnest not to allow discontent to prevail among any section of its subjects, and so we are confident that the good example set in this matter in Bengal will ere long be imitated in the rest of the Indian provinces.

56. The *Tripura Hitaishi* [Comilla] of the 5th February, highly commends Mr. J. N. Gupta's evidence before the Islington Commission and requests the Commission to care-

TRIPURA HITASHI,  
Feb. 5th, 1913.



fully consider and adopt his suggestions about the mode of the enquiry into the relative ability of Indian and European members of the Indian Civil Service.

HINDUSTHAN.  
Feb. 15th, 1913.

57. The *Hindusthan* [Calcutta] of the 15th February, says that now that communication between England and India has become very easy and the prejudice of the Hindus regarding sea-voyage has almost disappeared, the fact of the Civil Service examination being held only in England will not reduce the number of Indians in the Indian Civil Service. The introduction of a system of simultaneous Civil Service examinations in England and India will not, therefore, much affect the present interest of Englishmen in the service.

ANANDA BASAR  
PATRIKA,  
Feb. 15th, 1913.

58. The *Ananda Bazar Patrika* [Calcutta] of the 13th February, writes that the replacing of competition by nomination in the recruitment of the Executive Branch of the Provincial Civil Service has resulted in keeping out many competent men from the service, while many incompetents are getting in. A recent Gazette notification promoting certain officers in the service shows that since the introduction of nomination, the Bengali element in the service has been reduced in favour of Moslems and Europeans. The general result is bound to be a deterioration in the general efficiency of the service.

SANJIVANI,  
Feb. 18th, 1913.

59. The *Sanjivani* [Calcutta] of the 13th February, draws the attention of the public and the Government to the statement made by Lord Sydenham, to the effect that where competent natives can be obtained for administration work they should be appointed in all departments of it.

CHINSURA  
VARTAVANA,  
Feb. 16th, 1913.

60. The *Chinsura Vartavana* [Chinsura] of the 16th February, says that many people hold Miss Cornelia Sorabji's post to be a sinecure. She should, therefore, publish a list of the duties she has to perform throughout the year.

DAINIK CHANDRIKA  
Feb. 17th, 1913.

61. Referring to the arrangements which are being made to appoint a Royal Commission to enquire into the management of the Indian finances by the India Office, the *Dainik Chandrika* [Calcutta] of the 17th February, says:—

Unfortunately recommendations of Royal Commissions are often ignored by the Government. We hope that the recommendations of this Commission also will not have a similar fate. We shall be glad to see India's money managed by the India Office with an eye to India's interest.

CHARU MIHIR,  
Feb. 11th, 1903.

62. It is rumoured, writes the *Charu Mihir* [Mymensingh] of the 11th February, that Mr. Newbould, Legal Remembrancer, will become a Judge of the Calcutta High Court. We shall be glad to see the rumour turning out false, for it is doubtful whether the prestige of the High Court can be properly maintained by Mr. Newbould.

SANJIVANI,  
Feb. 13th, 1913.

63. Referring to the attempt which is being made to prosecute 13 members of the *Jagatsi Asram* for perjury, the *Sanjivani* [Calcutta] of the 13th February, asks the authorities to seriously consider whether, after the imprisonment of the principal members of the *Asram*, the remaining members also should be proceeded against and harassed.

SAMAY,  
Feb. 14th, 1913.

64. The *Samay*, [Calcutta], of the 14th February, writes:—  
*Ibid.* Sures Chandra De, the man who originally lodged information with the police which ultimately brought about the *Jagatsi* incidents, is now shown by the court to have brought an utterly false suit. Let Sir Archdale Earle ponder on this point.

MUHAMMADI,  
Feb. 14th, 1913.

65. The *Muhammadi* [Calcutta] of the 14th February writes:—  
A postal complaint. Our subscribers complain week after week of non-receipt of their paper, though we post copies regularly. We thus incur their abuse for the indifference or neglect of the postal officials. We cannot believe that our subscribers are liars. We believe that some of the papers do not go out of Calcutta at all, thanks to the clerks



in the Postal Department and that other copies, though sent to the mufassil, do not reach their addressees, because of the Post Masters and their peons. We have been suffering this inconvenience for the last three years, and have repeatedly brought the matter to the notice of the authorities. Can we not hope for any redress?

66. The *Basumati* [Calcutta] of the 15th February, thinks the recent rise in the Excise revenue in Bihar and Orissa an alarming sign. But the official reports do not suggest that any such alarm is felt by officials. It is said that the price of each bottle of liquor in the Sonthal Parganas has been reduced from 8 annas to 6 annas in order to discourage illicit manufacture. But this reduction in price is simply increasing the drunkenness of the population. If illicit distillation is to be prevented, there are spies and officers of the Excise Department kept specially for the purpose. The fact is, steps are occasionally taken by Government to add to the Excise revenue which detract from its prestige. For example, the Khonds had 26 liquor shops started among them, though they themselves had vowed to renounce the drinking habit. It is true that ultimately Government removed these shops, but what did it do to punish the Excise officers who thus brought it into disrepute? Let the Excise Department be manned by officers who should have sense enough to recognize that Government does not want to increase its income at the expense of the morals of the people.

67. Referring to the official announcement that the Bengali-speaking places at present included in Bihar and Orissa will not be transferred to Bengal, the *Nayak* [Calcutta], of the 13th February says that it is well for Bengal that some of her limbs should thus be cut off from her body, thereby preventing her from sleeping in peace. It is a great gain which the Bengalis should not grumble to accept. Lord Hardinge has become angry with Bengal. He has decided not to come to Calcutta, although he will soon recover from his wounds. It is a misfortune to Bengal and the Bengalis. In his anger, Lord Hardinge has rejected the prayer to unite the Bengali-speaking districts of Bihar with Bengal. By doing so, he has dealt a blow to European coalmine owners. As for the black Bengalis, they will be happy to live under British rule, be it under the Government of Bengal or under the Government of Bihar and Orissa.

*BASUMATI*,  
Feb. 15th, 1913.

*NAYAK*,  
Feb. 13th, 1913.

### III.—LEGISLATION.

68. Referring to the Calcutta Municipal Act Amendment Bill which is being prepared by Mr. Payne, the *Bangavasi* [Calcutta] of the 15th February, hopes that the public will be given an opportunity to consider and discuss the contents of the Bill.

*BANGAVASI*,  
Feb. 15th, 1913.

### VI.—MISCELLANEOUS.

69. The *Nayak* [Calcutta] of the 16th February, warmly congratulates the country on the return of Babu Surendra Nath Banerji and the Maharaja Ranajit Singha to the Imperial Legislative Council by the Bengal Legislative Council.

*NAYAK*,  
Feb. 16th, 1913.

70. The *Basumati* [Calcutta] of the 15th February, in announcing the appointment of Mr. Chatterton to be Director of Industries in Mysore, writes:—

*BASUMATI*,  
Feb. 15th, 1913.

In promoting industrial development these States are unhampered by any considerations of the interests of Manchester or by the frowns of the Chambers of Commerce. They can do what they think best for the interests of their respective populations..



NAYAK.  
Feb. 9th, 1912.

"The Moslem Boycott."

71. The *Nayak* [Calcutta] of the 9th February writes:—

#### A Monster Meeting.

A monster meeting of Hindus and Moslems was held yesterday (Friday), at College Square at 3-30 P.M. Since the *swadeshi* and anti-partition agitation there has not been any meeting so big. The *Englishman* says that there were a thousand people assembled; but our idea is that at least there were 5,000 Hindus and Moslems assembled before evening. The proceedings lasted from 3-30 to 8 P.M. In the interval just before sunset about 3,000 Moslems joined in saying their *Makrab Namaz*. It was a unique sight and a unique spirit pervaded the assembly. The chief Imam of the Nakhoda Mosque, Maulana Hafez Muhammad Musa Misri acted as Imam.

Never before in our life did we see such a meeting of Hindus and Moslems coming together. At a meeting where three-fourths of the audience consisted of up-country Moslems, at which were present big Maulvis, Maulanas, Imams and Hafezes, the presidential chair was taken by Babu Shyam Sundar Chakrabarti. The proceedings opened with a Urdu speech by Mr. Liakat Hossain Khan—he was followed by Panchkari Banerji who made a speech in mixed Urdu and Bengali. He, in turn, was followed by Maulvi Nur-ul-Hossain Kasimpuri, and Dr. Abdul Gaffur, who made speeches. Maulvi Najimuddin Ahmad (retired Deputy Magistrate), and Maulvi Imam-ud-din Ahmad supported a resolution on boycott. It was evening now, so all present at the meeting withdrew to say their prayers. After they were over, the audience again called on Panchkari Babu to address them in Urdu only. Taking his stand on the table Panchkari Babu now delivered a Urdu speech keeping the audience spell-bound for over an hour and-a-half. Lastly, the President, Shyam Sunder Babu, carried away by excitement, began delivering a speech in Hindi. When commencing proceedings the President had made a speech in English and Bengali, but as the meeting expressed a disinclination to hear anything in English, he began speaking in Hindi.

The concluding incident was wonderful. Imam Maulana Hafez Muhammad Musa Misri now made a prayer in Arabic to God soliciting His mercy on that immense concourse. He prayed for His mercy so that the Hindus and Moslems might be given strength to fulfil the vow of boycott which they had taken at that meeting.

#### Hindus and Moslems.

At yesterday's meeting not only was a boycott vow taken but the main point was the union of Hindus and Moslems. Both the races have come to understand that there is no safety for either party, unless Hindus and Moslems, two brothers as they are, now stand shoulder to shoulder. The Imam of the Nakhoda Mosque distinctly said that Moslems had no longer the right to despise Hindus as Kafirs. Men with whom we are living in the same country, with whom we are sharing the fruits and water of a common country, with whose assistance Moslems are earning a livelihood, with whom we share our status as conquered subjects under a common ruler—such men, though they be Kafirs from the religious standpoint, are brethren, friends and pillars of Moslems. He quoted various aphorisms from the Islamic scriptures in support of this theory of his. He said that the Nasaras were Kafirs and so were the Hindus. The Nasara Kafirs were proving enemies of Islam and wanted to depose the Khalifa whereas the Hindus, like brothers, were assisting Islam in times of trouble. So out of regard for the faith, it behoved all Moslems to be bound by fraternal ties to the Hindus.

Panchkari Babu, speaking in the same connection, said that the Persian verse of glory and pride which was inscribed on the Diwan-i-Khas at Delhi should be written in regard to that meeting. If it was possible to create a heaven on earth, that heaven was there—was possible only in such a place of Hindu-Moslem union. The defeated and subjected Hindu from the very beginning of British rule was looking forward hopefully to the auspicious moment when the eyes of knowledge of Moslems would be opened, so that they



would recognize Hindus as their brethren and friends. That auspicious day was now come. The Moslems at one time had the whole world in the hollow of their hands like a plaything, and now their sole support in their days of adversity, the kingdom of Turkey, was about to be destroyed. This was, indeed, an auspicious occasion for getting up from sleep, for the eyes of the mind to be opened. "I am a Hindu, an right-beggar on the streets, for years and years I have been wandering about your doors, to cure the ills of the world. To-day, by the illumating grace of God's name, that darkness is being dispelled. You Moslems in humble garb are grasping our hands as brethren. This nectar-like fruit of the Turkish war is now in the grasp of India. Never part with this nectar-like fruit again. For to-day by our union, Bengal has come to be like a paradise. If you and we, the millions of men and women in India can stand shoulder to shoulder, bound by fraternal ties, we can easily keep under our grasp not only the dominion of the world, but of the whole Universe itself."

The Musalmans of Calcutta have said "yea" to this. They will live in amity with the Hindus and honestly and in obedience to the law will pass their days in working for their eternal and temporal interests. This vow with God as a witness, taken with a Maulana Imam as leader, cannot go for nothing. So we feel inclined to remark that a meeting like this was never before held in Calcutta. So we feel inclined to remark that this revelation of the union of Hindus and Moslems at Calcutta manifested a virtue like that of the union of the three sacred streams at Allahabad. We saw none of them at the meeting who want to unite all India by their speeches. There were neither Hindu Babus nor Moslem Babus present. Can they not understand that what they were dreaming of is now come true? It was a meeting of the poor, of the masses, nobody was specially invited to it. Did not the terrifying noise of this monster gathering penetrate the *Sanjivani* Office? Why was not a *Bengalee* reporter present. Would the Babus have lost caste had they been present? The *Patrika* published no report of such a big meeting. Fie! you should not thus live in oblivion of your own selves. The poor man may be compared to Narayan. If he raises his head, Babus and Nawabs all will be undone. If you want to live, begin consorting with the poor now, else destruction is certain.

72. The *Muhammadi* [Calcutta] of the 14th February, notices a big meeting of 5,000 Hindus and Moslems at College Square, in Calcutta, on the previous Friday, at which resolutions were adopted in favour of boycotting things European as a protest against the recent war against Turkey. And it is said that this vow of boycott is being rigidly adhered to in practice even by humble Moslems.

MUHAMMADI,  
Feb. 14th, 1913.

73. The *Ananda Bazar Patrika* [Calcutta] of the 13th February, notices a big meeting at College Square on the previous Friday, at which Hindus and Musalmans (especially up-country Moslems), assembled to discuss the war in the Balkans and to adopt resolutions to boycott things foreign.

ANANDA BASAR  
PATRIKA,  
Feb. 13th, 1913.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 22nd February 1913.



and I am surprised that  
 which world is the better  
 support in their day  
 be destroyed. This is  
 sleep for the eyes of the  
 year in the streets of the  
 to know the life of the  
 God's name, that the  
 hard and narrow way  
 which way is the way to  
 that again. I believe in  
 if you and me, and the  
 that we can do for the  
 the world. I am not

and I imagine I should like to see  
you now come. The Museum at one time had  
of their hands like a playing, and now they  
whereas, the kingdom of Turkey, was also  
faded, an exquisite occasion for getting up a  
and is to be expected. I am a Hindu and wish  
and yet I have been wondering about your  
and I hope by the illuminating process  
is better digested. You thought in the  
heads as mentioned. This peculiar-like fruit of  
grass of India. I ever part with this peculiar  
on them, though has come to be like a part  
of men and women in India saw and spoke  
and we can easily keep under our wing and  
and the whole of the world.



**REPORT (PART II)**  
**OF**  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
**FOR THE**  
**Week ending Saturday, 22nd February 1913.**

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL INTELLIGENCE BRANCH.**

*[As it stood on 1st June 1912.]*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,500 to 4,000
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banerji and Kali Nath Roy.	6,500 to 8,500
3	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	800 to 1,000
4*	"Indian Echo"	Ditto	Weekly	Kunja Behary Bose, age 46, Kayastha...	600
5	"Indian Empire"	Ditto	Do.	Kishori Mohan Banerji and H. Dutt	2,000
6	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,000 to 1,500
7	"Indian Nation"	Ditto	Weekly	Nareish Chandra Sarbadhikari and Srish Chandra Sarbadhikari.	1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 61 years	400
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Bose	2,000
11	"Herald"	Dacca	Do.	Priyo Nath Sen	...
12	"East"	Do.	Bi-weekly	.....	.....
13	"World's Messenger" ...	No. 18, Kali Prasad Chakrabarty's Street.	Monthly (English).	Raghu Probir Mitra (Hindu), age 29 years.	100 copies.
14	"Current Indian Cases" (a law paper).	No. 1-1, College Square, East.	Dito	Monindra Nath Mitter and Brothers (Kayastha), age 32 years.	Ditto.

\* Has not been published for the last six months, and most probably it will not be published again.



LIST OF NATIVE-OWNED PUBLICATIONS IN BENGAL, PUNJAB, AND ASSAM, WITH  
BY THE BENGAL, PUNJAB, AND ASSAM, WITH

No.	Name of Publication	Place of Publication	Year of Publication
1	"Amrita Bazar Patrika"	Calcutta	1850
2	"Bharat"	Calcutta	1850
3	"Hindustan Patrika"	Calcutta	1850
4	"Lal Bahadur"	Calcutta	1850
5	"Lal Bahadur"	Calcutta	1850
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100	"Lal Bahadur"	Calcutta	1850



## I.—FOREIGN POLITICS.

210. The attitude, writes the *Mussalman*, of the Europeans in general towards Turkey has caused in the minds of the Mussalmans all over the world a feeling of resentment as well as of grief; and in order to give expression to that feeling, Indian Mussalmans, here and there, have resolved to boycott European goods as far as possible. Meetings have been held in which resolutions to that effect have been adopted. Muhammadans in other parts of India are said to have been actually boycotting European goods, but Bengal, it seems, is not yet as enthusiastic over the matter as it ought to have been. In view of the fact that boycott of foreign goods is calculated to create a demand for indigenous articles and thus eventually to bring about the economic regeneration of the country by giving impetus to *swadeshi* industries, the journal urges upon its co-religionists the desirability of availing themselves of the present opportunity and of abstaining from the use of foreign goods so far as lies in their power. There may be an impression in certain quarters that boycott is illegal or seditious, but those who have closely studied the subject must have seen that such an impression or idea is totally wrong. No force is to be applied to anybody to make him give up the use of foreign goods, and it is only moral suasion that is necessary to prevail upon those who have not yet realised the necessity of boycott, to refrain from using goods other than indigenous. The paper thinks that public meetings should be held throughout the country, even in remote villages, to impress upon the masses of the people the need of the moment and persuade them to use country-made articles only. May it not be hoped that the suggestion will be taken up in right earnest?

MUSALMAN,  
14th Feb. 1913.

211. Writing on the same subject, the *Indian Mirror* remarks that the extremely silly band of agitators who are raising the cry of "boycott" over the Turkish question, will do well to study the monthly returns issued by the Collector of Customs of Calcutta. The activity in the foreign trade of Calcutta may be judged from the fact that, during the month of January 1913 the imports were higher by 156 lakhs than in the corresponding month of the last year, and the exports increased by 220 lakhs, the aggregate improvement thus amounting to 376 lakhs. The most prominent feature in the import trade was an increase of 95 lakhs in cotton piece-goods, the total expansion in these goods for the ten completed months of the official year reaching 488 lakhs. The export side of shipments of jute increased by 110 lakhs, of jute manufacturer by Rs. 88½ lakhs and of tea by 9½ lakhs. There was also an advance of nearly 10 lakhs in lac and of 28½ lakhs in hides and skins. A marked improvement took place in coal exports, the value of which was Rs. 8,64,623, thus comparing with Rs. 4,72,685 in January of last year.

INDIAN MIRROR,  
20th Feb. 1913.

212. The Aga Khan writes a long and interesting letter in which he sums up the situation and advises his co-religionists as to what should be their attitude in the present crisis. That the heart of Islam has been stirred to its deepest depths by recent events, the *Bengalee* does not for a moment doubt; and it is equally clear that the sympathy of Oriental nations goes out wholeheartedly to Turkey and Islam amid the misfortunes which have overwhelmed them. In India, Hindus and Muhammadans stand shoulder to shoulder in their condemnation of the apathy of Europe, and of the proceedings of the Allied States. Hindus have taken part in pro-Turkish demonstrations, and have subscribed in aid of the funds of the Red Crescent Society. The hearts of the Hindus beat in sympathy with those of the Muhammadans in the misfortunes that have overtaken them. But all the same, the situation has to be faced; and the counsels of prudence and wisdom must prevail. The journal is quite at one with His Highness the Aga Khan in thinking that the Muhammadan public in India should do their utmost to help the victims of war in Turkey, and that it is a consideration prior even to the claims of the Moslem University. Such a statement coming from one who may be called the founder of the University movement may be regarded as conclusive on the subject. Passing

BENGALIAN,  
15th Feb. 1913.

The Aga Khan on the Balkan situation.



to the more serious aspect of the situation, His Highness the Aga Khan invites the Moslem public in India to submit to the inevitable. Behind the admirable letter, somewhat perhaps in the back-ground, but none the less forming in one sense its main feature, stands out the idea that Turkey has ceased to be a European Power, that in the new chapter of her history revealed by her disasters she must be content to play the rôle of an Asiatic nation and develop her potentialities as such. There are ups and downs in the destinies of nations, strange vicissitudes which may make or mar their fate. If these transformations are wisely utilized, the backward steps may be retraced and the past may be recovered. Turkey is now at the parting of the ways, and her future and that of Islam largely depend upon the wisdom of her rulers and the self-restraint of the Islamic world. The Aga Khan appeals to his co-religionists to exercise the sobriety and moderation of Eastern nations and to help Turkey to make the most of the new situation. Her reverses may be borne with patience, if they enable her, with the lessons that have been learnt, to help forward, in association with England, the development of Oriental nations in accordance with Oriental traditions, leavened by the culture and the civilization of the West. The loss of America was a great misfortune to England. It seemed for the moment to be a stunning blow. But out of evil good has come. The cause of human freedom has ever since received a new impulse. A larger horizon has opened out to the expansion of human liberty. England and the world have learnt new lessons in the art of government. The check which England received in respect of territorial expansion has also been made good in other directions. So let all hope that Turkey will thrive and prosper in the new conditions. All will depend upon the wisdom of her rulers and the moderation, the sympathy and self-sacrifice of the Moslem world.

BENGALURU,  
10th Feb. 1913.

213. The outburst of Muhammadan feeling in regard to the letter contributed by the Aga Khan to a Bombay paper is, remarks the *Bengaluru*, a highly significant fact. The Aga Khan is one of the most eminent leaders of his community, and he has always been held in the highest esteem and regard by all sections of the people of this country, and particularly by his co-religionists. The criticism which his views have evoked is an unmistakable proof, not only of a new awakening among the Muhammadans, but of the volume and intensity of the feeling which the war, and more particularly by the atrocities which have been perpetrated in Macedonia and elsewhere and the determined attempt which is being made to exclude Turkey from Europe, have evoked among them. If the meeting which was held in the Town Hall on Sunday, the 10th February, may be taken to be an index of the feeling of the Muhammadan community on the subject, the journal is bound to say that the letter of His Highness not only does not represent the views of his community, but represents views which they emphatically repudiate. The meeting was presided over by Mr. Mazharul Haque, whose speech on the occasion presents a singular combination of the utmost moderation and self-restraint with the keenest regard to justice for humanity and for the prestige of Islam. Referring to the Aga Khan's letter, Mr. Haque said: "I am confident that the views expressed by the Aga Khan are not shared by any appreciable portion of the Moslem community." What seems to be specially resented is His Highness's advice, that Turkey should content herself with being an Asiatic Power and relinquishing her territories in Europe. "It is really difficult to believe," said Mr. Haque, "that such an anti-Mussalman utterance could come from the mouth of a Mussalman leader of the eminence of His Highness." It is impossible not to sympathise with the feeling which lies behind this outspoken criticism. The exclusion of Turkey from Europe would mean a terrible blow to the prestige and self-respect of Islam. "The fall of the Turkish Empire," said Mr. Haque, "would be the fall of Islam." And from another point of view as Mr. Haque justly pointed out, "not only the prestige of Islam but the prestige of Asia is at stake." There is much to be said regarding the view that a war which involves these great and momentous issues cannot be regarded merely as a war for conquest on the one hand, and of the retention of territory on the other. Nor must the fact be overlooked that there are a good many places sacred to Islam in Europe, and that these would be left without a protector if Turkey were excluded from Europe. The Bulgarians and others



have not shown during the present war that they will respect the sanctity of these places when the strong hand of Turkey is withdrawn.

214. The *Bengales* remarks that the international situation is creating grave uneasiness. On the one hand Austria and

The War.

Russia are mobilising, and on the other Germany and France are hastening military preparations. Whether all this means much or little, all shall doubtless know in a few days. It is possible that prudence and good sense will yet prevail, and that a war of European proportion will be avoided, but it is a common-place that the nations are more or less in a state of nature in the international sphere, and he must be a bold man who would venture to prophesy what would or would not happen. The threatened crisis, however, has little or no bearing upon the questions at issue between Turkey and the Balkan States. It is the impending disruption of the Turkish Empire which is causing these differences among the Powers whose interests in the Balkan Peninsula are diametrically opposed. A great European war, however, would not be without its effect upon the struggle in which Turkey is engaged, and from that point of view it would not be exactly an unwelcome thing to Turkey.

BENGALUR,  
21st Feb. 1913.

## II.—HOME ADMINISTRATION.

### (a)—Police.

215. The *Bengales* has repeatedly called attention to the frequent cases of burglary and dakaity in places not far from Calcutta. On the 20th instant there occurred a very

Burglaries and dakaities.

bad case in the village of Manirampore, close to the Barrackpore Cantonment, and in which the victim was a Hindu lady. In another case, which recently occurred in the village of Nochipore, subdivision Serampore, the victim was a low-caste Hindu. This unfortunate man, it would appear, has been robbed twice in the course of a single month. On the first occasion the dakaits decamped with some money and a clarinet, after having beaten the inmates of the house mercilessly. The master of the house, thereupon, left the village with his family and went to live in another village about a mile distant from his former dwelling place. It is curious to note that he was followed even here by dakaits, who succeeded this time, by beating and holding out threats, in making his wife show them the place where her husband's earnings were kept concealed and then they made good their escape with the money. The feature which is common to all these cases is that the police have not been able, in any one of them, to trace the offenders. This inability of the police to cope with ordinary crime is a most serious matter, and deserves the immediate attention of those who are responsible for the security of life and property in the country. To suggest that the inability of the police to do the needful in such cases is due to the reluctance of the villagers to help them with information would be ridiculous, if not worse. The people are not interested in having themselves robbed, and these dakaities have continued long enough to produce a sense of utter insecurity among the people of the localities where they have occurred. There is absolutely no doubt that the people would do everything in their power to help the police, if the police themselves were efficient. What is really at the root of the inability of the police to find out the culprits is their own inefficiency—and nothing else. The matter is one of great importance as well as urgency, and it is the duty of the Government to do all that they can in the matter.

BENGALUR,  
21st Feb. 1913.

### (b)—Working of the Courts.

216. Referring to the judgment passed by Mr. Balak Ram, Assistant Sessions Judge, Poona, on Saturday, the 15th February,

The Police torture case.

in what is called the Police torture case, the *Amrita Bazar Patrika* remembers that in this case, five policemen, two Marwaris and two others, were charged with torturing three raiyats of village Ane, in Poona. It

AMRITA BAZAR  
PATRIKA,  
16th Feb. 1913.



excited a good deal of public interest. The Judge convicted and sentenced Havildar Maruthi Vithoji and Kasturchand Dipchand Marwari to four years, the police patel of the village to three years, one policeman and a bhil in the employ of the police to two years each, and one policeman to one years' rigorous imprisonment. The case affords one more instance to show the miracle the Indian police is capable of performing in the discharge of their duties. In March 1911 a theft took place in the house of Kasturchand Dipchand Marwari, of Ane village, in which ornaments valued at Rs. 500 were stolen. The Marwari said he suspected three respectable raiyats named Savlia, Chimanji and his two brothers, and these men, it is alleged, were arrested, confined and beaten for several nights. One brother escaped from custody and walked 65 miles to Poona to lodge a complaint. Meantime the youngest and weakest brother was induced to confess the theft, as also the girl-wife of the eldest brother. Then happened a strange thing. While the case against the three brothers was proceeding before the Magistrate of Junnar, notwithstanding the charge of ill-treatment made by the brothers, the really guilty came to be discovered! A gang of Pordeshi robbers were arrested in Bombay who confessed, among other things, to have broken into Kasturchand Dipchand's house at Ane village! On conviction of these men, the case against the raiyats had to be dropped, although the case against them, including one brother's alleged confession and the supposed digging up of stolen ornaments by the accused raiyats, were all duly certified to by Punchnamas. It is all right that the Havildar and some other police have been punished for their misdeeds. But what of their superior official, who allowed himself to be led by the nose by his subordinates?

AMRITA BASAR  
PATRIKA,  
19th Feb. 1913.

217. The *Amrita Basar Patrika* devotes a considerable portion of its space to the Jagatshi *Asram* case for the obvious reason

The Jagatshi *Asram* case. that, though there have been official outrages in this country now and then, they pale before the one alleged to have been committed among a body of harmless men and women whose only crime apparently was that they were religious enthusiasts. They harmed nobody; and all they did was to sing and dance, not in public streets, nor in the vicinity of a Magistrate's bungalow, but in their own worship house, round the image of a Hindu god. The charge against them was that they had kidnapped a minor boy; and when the police decided his delivery under the authority of a judicial court, they refused to do so. But it has now been judicially determined that the boy was not a minor at all; indeed, the two men who brought this false charge against them have been convicted and punished. As regards the allegation that they had defied the police in the execution of their duty, the records of the case do not show that any warrant was shown to any of the *Asram* people. And for these imaginary offences a number of men were shot down, one of whom died of the effects of the wounds he had received. This was on the 6th of July 1912, and, two days after, another scene was enacted which defies description. The *Asram* was raided by Military and Civil police; men and women were wounded by butts—(the *Asram* people say that some of them were also bayoneted, but the officials deny it); they were then dragged several miles and kept huddled together, like sheep in a pen, in a small room at Moulvibazar; and all their properties in the *Asram* looted. Such are the charges which dozens of *Asram* people have preferred against the police in their evidence before the Commissioner who has just finished his inquiries and is submitting his report to the Chief Commissioner.

AMRITA BASAR  
PATRIKA,  
21st Feb. 1913.

218. Commenting on the judgment of the trying Magistrate on what is now known as the Chandighat assault case the

The Chandighat assault case. first thing that strikes the *Amrita Basar Patrika* is, that in this case, the usual position of the parties is reversed—an Indian gentleman figuring as the accused assailant, whereas a European gentleman as the aggrieved complainant. To the ordinary and unbiassed mind the case is one of simple hurt and assault extenuated by grave provocation. Yet the Magistrate, a European Deputy Commissioner, inflicted on the accused one year's rigorous imprisonment and a fine of Rs. 200! Had the position of the parties been reversed, one knows from bitter experience what would have been the result. Not only would the case, in all likelihood,



have been dismissed as frivolous, but the conduct of the accused sought to be justified as amounting to a "lesson in politeness" to the complainant. And what were the grounds of this monstrous sentence? It was that the stick used by the accused was "a dangerous weapon," and that there was no provocation. As regards the stick, complainant himself admits it as an ordinary walking-stick made of cane, and not a bamboo cudgel. The court, which apparently was far from a judicial frame of mind at the very fact of an Indian assaulting one of his own skin, complacently swallowed the *ipse dixit* of the Civil Surgeon that it was a dangerous weapon. And yet the latter himself did not see it, but inferred its dangerous nature by an inspection of the injuries! The journal should not have been surprised even if a pencil or a pen had been held to be a dangerous weapon under such circumstances! It is by importing such biased spirit into the trial of cases between Indians and Europeans that the sacred seat of justice is soiled in many a case.

(c)—Jails.

TELEGRAPH,  
15th Feb. 1913.

219. So the agitation set on foot both here and in England protesting against the severity of the sentence passed on Mr. Channing Arnold, editor and part proprietor of the *Burma Critic*, remarks the *Telegraph*, has borne fruit at last. It is announced that His Excellency the Viceroy has, in the exercise of the Royal prerogative of mercy, remitted eight months of the sentence passed on Mr. Arnold. It would be remembered that a British Judge sentenced the accused English journalist to one year's imprisonment. The four months Mr. Arnold has already served; and perhaps what has been done is to remit the unexpired portion of the sentence. So far it is all right, but the journal must say it is not quite satisfied with the state of things. It is one thing to offer pardon, and another thing to upset a sentence and quash a conviction. From what is read of Mr. Arnold and his strong adherence to British principles and British characteristics which has induced him to suffer for a helpless coolie girl, the paper feels that the viceroy's action, belated as it undoubtedly is, will satisfy him either. It is not favour that he sought either from the local authorities or the trying court of law, but justice—absolute justice. The journal welcomes the Viceregal action only in the sense that one has at times to make the best of a bad situation.

AMRITA BAZAR  
PATRIKA,  
20th Feb. 1913.

220. The report of Mr. Arnold's release and the public ovation he received after he was set free will doubtless, marks the *Amrita Bazar Patrika*, be read with extreme interest. It will be seen that Mr. Arnold in his speech gave expressions to his feelings of deep loyalty to the Government, but maintained that he was compelled to make himself unpleasant by exposing the faults of Government which needed remedying, and that he was prepared to run the risk again to see that justice was done. Here are his exact words—

"Though he had been incarcerated for a crime when he had tried his level best to prevent exposure, he was compelled as the last resort to throw his cards on the table and show the authorities where certain faults lay which needed remedying. His one object was justice which the British nation might rightly be proud of. He would gladly undergo similar imprisonment, if he thought it was for the welfare of the country."

Any unbiassed and reasonable mind would see that this is the correct attitude for all publicists. Indeed, if the privilege of plain speaking for getting Government defects remedied were denied them, their occupation, nay their very *raison d'être*, would be gone. In this connection it ought to be remembered that it is for a devotion to this duty on their part that most of the journalists in India were hauled up for sedition during the recent troublesome times, which one would fain forget as a hideous dream. These poor men also did no worse than throw "their cards on the table and show the authorities"—perhaps with some degree of vehemence—where certain faults lay which needed remedying. And not only were they hauled up and convicted of sedition,—curiously construed as "want of a affection" for the Government,—but subsequently treated in a manner which would make the very



stones melt. Fancy, in the case of one of them at least, the sentence of transportation (which did not involve hard labour) was, by some official *hecus pocus* transmuted into one of rigorous imprisonment. In jail, again they were treated like the vilest of felons, although the English law is that political offenders should be treated as first-class misdemeanants. The journal is glad to learn in this connection that Mr. Arnold was treated well in jail, although its gladness is a little marred by the recollection of the heartless treatment meted out to some Indian journalists during their incarceration. And yet, their so-called offences were essentially the same in both these cases, being different in form only. If the result of Mr. Arnold's case is the dispelling of the mischievous doctrine from the minds of the executive authorities that loyalty is inconsistent with plain-spoken criticism of particular Government measures and particular Government officials, he shall not have suffered imprisonment in vain.

(d)—Education.

MUSALMAN,  
16th Feb. 1913.

221. The *Mussalman* is very glad to note the attitude of Sir Archdale Earle, Chief Commissioner of Assam, to the education of the Muhammadans of the province over the destinies of which he is called upon to preside. Sir Archdale Earle's attitude towards Muhammadan education. In reply to addresses presented to him from time to time by the Muhammadan Associations or Anjumans in the province, he has always referred to Muhammadan education in a most sympathetic manner, and held out hopes that their claims would be duly recognised. A few days ago, while replying to the address of the South Sylhet Anjuman, he is reported to have said: "I am quite satisfied that Muhammadan education, here as elsewhere in the province, has been stagnating for too long, and needs very substantial and speedy encouragement." And then he said that the Director of Public Instruction was elaborating a scheme of general improvement, and that the needs of the Muhammadans would be duly considered. As regards the employment of Muhammadans in public services, he assured that he was very particular about the claims of the various communities being carefully considered when appointments were made. It is practical sympathy like this that wins the heart of the people, and the journal hopes when Sir Archdale Earle will lay down the reins of his high office he will leave a prosperous province and a grateful and contented people behind him.

AMRITA BASAR  
PATRIKA,  
25th Feb. 1913.

222. Commenting on the speech delivered to the Indian students by His Excellency Lord Carmichael at the Dacca College, the *Amrita Basar Patrika* did not expect such remarks from its sympathetic, kind-hearted and highly intelligent Governor, though they were uttered with the best of motives. If Indian students hanker after Government posts, they are certainly not the greatest sinners in this respect. They ask for employment in their own public services: they do not go to other countries to oust the people there from their just and legitimate share in the administration. British youths, on the other hand, not only fill every service of their own—Civil, Military and Naval—from top to bottom, but, with the exception of a few scores, hold all the high, higher and highest appointments in poor India, carrying princely salaries and handsome pensions. And fancy their abnormal craving for service. They have to come out to a distance of ten thousand miles from their homes, leaving all their dear associations behind, to serve in a land of plague, malaria and cholera, where they are roasted like fowls during the hot season! The people of India are thoroughly ostracised from the Military Service of their country. In the Civil Service, in its general and special branches, only about 8.6 per cent. (161 out of 1,882) of the appointments, carrying a salary of one thousand rupees and upwards, are in their possession, and almost all the high appointments of the State involving initiative, direction, control and supervision have been jealously kept in the hands of the Europeans. This is not all. Europeans have also encroached upon a large number of subordinate posts which ought to have been left to the children of the soil. His Excellency advises the University students not to seek Government employment, but think of "some second string to their bow." Lord Carmichael



nearly hits the nail when he says, "I suppose other careers are more difficult to enter upon." As a matter of fact, except the Government service, law and medicine, educated Indians have no other profession to follow. Law, however, pays only a handful of men, and that at the cost of the general population; and Government service is over-crowded. To talk of a second string to the bow is thus only a counsel of despair. Lord Carmichael would have conferred an eternal obligation on the people of India, if he could have shown a career for these educated young men. The commerce and trade are in the hands of foreigners. It is absolutely impossible for them to compete with these enterprising capitalists. All Indian industries have been killed. Agriculture does not pay; even the produce of the fields are in the hands of European merchants and traders. The future of Indians is thus dreary in all conscience. It is starvation, pure and simple, that awaits them; for they have absolutely no second string to the bow, and the only string left to it is threatened to be snapped. University education may expand the mind, but it does not allay hunger. The paper thinks His Excellency will now understand why Indians worry the authorities for employment under the State.

223. With reference to the examination scandal which was made the subject of an amusing comment in the *Englishman* of the 14th February, a correspondent draws the

BENGALUR.  
10th Feb. 1913.

The examination scandal. attention of the *Bengalee* to certain facts which have an important bearing upon the question raised by this contemporary. The conduct of the Pleadership and Muktearship examinations has always been in the hands of the Government. It is the Government which appoints a High Court Judge to make all necessary arrangements in connection with the examinations. The High Court has no control whatever. The result has always been unsatisfactory, and so the High Court proposed two years ago that the conduct of the examinations should be entrusted to a Committee of the High Court. The Government, however, has taken no action in the direction suggested. So, if anybody, it is the Government which is to blame in the matter. So far as the Calcutta University is concerned, a scandal like this has never happened in the whole history of the University. The University examines nearly ten thousand students annually. In the B. L. examination alone more than six or seven hundred candidates appear every year. Has such a scandal ever been alleged to have occurred in connection with either the B. L. or any other examination of the Calcutta University? Further, until some years ago, there had been a competitive examination for recruitment for the Provincial Executive Service, and there is a competitive examination for recruitment for the Finance Department. Can any one assert that in either case a scandal of the kind commented upon by the *Englishman* ever took place? In the face of all this, to say, as the *Englishman* does, that the scandal proves that the examination for the Indian Civil Service cannot be held in India is to take up a position which is utterly insane.

224. The *Bengalee* thinks that this subject, which is of such great importance and which has caused so much popular interest, needs further consideration. Assuming in the first place that there will be four affiliated colleges

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The constitution of the Dacca University.

at Dacca, the number of members of the Council will be eighteen; and out of the eighteen, sixteen will be officials, if the two Muhammadan members elected by convocation be non-official. Thus in any case, out of a body of eighteen members, not more than two can be non-officials. The journal is quite sure that public opinion will condemn the proposed constitution of the Syndicate of the new University. The whole trend of administrative measures for the last few years has been to popularize Indian institutions. The proposals of the committee, therefore, are in entire conflict with the newly-adopted traditions of the administration. It is true that the University will be a Government institution, financed and controlled by the Government. But so are most of those institutions which are called popular. They owe their existence, and certainly their prosperity, largely to the help, financial and otherwise, which the Government accords to them. There is no department of the administration, except perhaps Sanitation, where popular advice is so helpful as in that of education; for the educational system must have its roots in the instincts and the inclinations of the people; and who can interpret these better than the representatives of the people? This maxim is recognized in England, and



in the United Kingdom the control of education is vested in authorities other than those connected with the Government of the country? The matter has to be looked at from another point of view. The Dacca University represents a new departure. It is the type of a new University system which will probably be adopted in the Universities to be established in India. Within a measurable distance of time Bihar will have a University of her own; and it will probably be modelled upon the lines of the Dacca University. The question, therefore, arises—are all the Universities of the future to be so many official institutions, in which the voice of the people will be practically non-existent? This is a grave issue, and the constitution of the Dacca University will be watched with interest, not unmingled with anxiety, by an expectant public. The paper appeals to His Excellency Lord Carmichael to approach the consideration of this aspect of the question from the point of view it has suggested; and it is confident that His Excellency will sympathise with the misgivings of the public on this score.

INDIAN MIRROR,  
21st Feb. 1913.

225. The *Indian Mirror* thinks that Lord Sydenham's address at the University Convocation of Bombay will rank with the best of his utterances. His Excellency dwelt upon the fact that no other nation would be better able than the British nation to carry through the task of uplifting and welding the heterogeneous people of India into a harmonious nationhood, and of leading them to develop the natural resources of this great country.

Lord Sydenham's address at the University Convocation of Bombay.

(c)—Local Self-Government and Municipal Administration.

AMRITA BASAR  
PATRIKA,  
19th Feb. 1913.

226. Referring to the first report on malaria in Bengal by Major Fry, Special Deputy Sanitary Commissioner, Malaria Research, Bengal, the *Amrita Basar Patrika* must confess, though the report gives evidence of a painstaking research, that the value of that research has been a good deal detracted from by virtue of the preconceived notions and the familiar official fallacies about the history, no less about the cause and cure, of this the chief scourge of Bengal. The learned Major is bold enough to admit the economic causes that are in operation in bringing about the appalling mortality from malaria and other maladies, and that the official statistics are anything but a reliable guide inasmuch as they ultimately depend on the information of the ignorant village chankidar. Another thing to be commended in Dr. Fry is his extreme modesty. Thus, he candidly admits, that—"I cannot claim to have added anything new to the study of malaria epidemiology in Bengal;" and, in another place,—“I much regret I have not yet determined the mosquito carrier. My evidence on this point is of the negative order, and many more observations are needed to avoid fallacies.” Now, although this shows that Dr. Fry will not rest quiet until he has “determined the mosquito carrier,” it at least shows the utter irresponsibility of those of his profession who want to foist the mosquito theory on the devoted heads of the public as an unerring and a scientifically determined guide in combating the malaria-problem. And the result of this has been, as everyone knows, that lakhs of rupees have been squandered away in pursuit of this will-o-the-wisp, and all this vast expenditure had to be met by the poor Indian raiyat, and not a single *courie* by those faddists who were all the while indulging in the pastime of experimenting with other people's money. But, as may be expected in an official report, it repeats many of the mischievous official fallacies about the attitude of apathy and ignorance of the people about Bengal being a hot-bed of malaria from days of yore, and so forth. All these the journal had exploded times without number.

The first report on malaria by Major Fry, Special Deputy Sanitary Commissioner.

(h)—General.

TELEGRAPH,  
18th Feb. 1913.

227. The claim, remarks the *Telegraph*, has been put forward again and again by the present-day rulers of a sincere desire on their part to seek the advice, sympathy and co-operation of the people. And evidently the visible exposition of this desire

Conferences.



may be sought for in the ever-increasing number of the conferences that are being appointed and held. It is not of the official or rather departmental conferences that form a feature of the administration and are held for the better working of the departments, that the journal speaks, but of the other bodies which have become quite common nowadays. Thus there has been the Sanitary Conference, the Water-supply Conference, the Malaria Conference, so on and so forth. As the Government takes care to invite a few non-officials and Indians to these conferences, the people are expected to believe that they are enjoying the confidence of the rulers and are being taken into their counsels. Nay, they should certainly congratulate themselves on having virtually a form of representative government which should satisfy them in all conscience. Unfortunately the thinking portion of the community is not so easily led by the nose. Why, a large section of the educated community regard these conferences in the light of make-believe affairs, which produce little or no good. The persons invited are not always the best available. They are frequently guided by the opinions of the officials and do not represent in any way the views of the people at large. If some of them give expression to opinions which run counter to those of officialdom, they find themselves in the minority and their voice swamped in the rush of "dittoes." Thus while these conferences actually represent nothing but the official view, they are held up before the world as the voice of the people. Is not this funny?

228. So another Royal Commission, writes the *Amrita Bazar Patrika*, is being hatched in England. It only remains to be seen if the newly laid egg is to be an "addled"

AMRITA BAZAR  
PATRIKA,  
17th Feb. 1912.

Another Royal Commission.

one or at least will produce anything better or more tangible than others that have preceded it. The recent hot controversy in the House of Commons on the financial methods of the India Office is responsible for its genesis. It will be remembered that, in the course of that controversy a lot of mud was thrown at the India Office and, even allowing a sufficient margin for the inevitable exaggerations and exacerbations it generated, it cannot be said by the warmest of its partisans that part of the mud at least did not stick. The scope of the inquiry of this Commission is a sufficiently wide one, including as it does, in the language of Mr. Asquith, "the whole question of the organization, use of balances, maintenance of the standard of currency, and particularly as to how far we were dealing fairly as between India and the United Kingdom in the manner in which we employ the surplus revenue." So far so good. But the question is in what way this inquiry is to be conducted. For if a spade is to be called a spade, the Commission is owing its inception, not so much to any genuine desire to benefit the Indian tax-payer as to the battle of *sic* between two opposing sets of controversialists. Then, somehow or other, as a contemporary points out,—“a Royal Commission always connotes a desire to shelve the unpleasant.” Lastly, the proceedings of the present Royal Commission do not tend to make us quite brimful of love for such Commissions.

229. Nothing could have been clearer or more emphatic, writes the *Bengalee*, than the declaration made by Sir Charles Bayley in the course of his reply to the address presented to him by the domiciled Bengali community in the new province of Bihar and Orissa, that the claims of that community would be treated on a level of perfect equality with those of other classes of the people of the province. The declaration gave great satisfaction to the domiciled community, without giving any offence to any other class of the people of the province. Indeed, it was actually welcomed by the *Biharee* and afforded a satisfactory solution of a problem which had caused a good deal of misunderstanding, even irritation. It is, therefore, to be much regretted that some of the high officials in the province have been systematically acting in violation of the spirit of His Honour's declaration. Only the other day the attention of the Lieutenant-Governor was drawn by the *Behar Herald* to an advertisement published by his Government which, in inviting applications for a certain post, practically ignored the claims of the domiciled community. The same journal now points out another glaring instance of what it rightly calls "a serious breach of the impartial policy announced by Sir Charles Bayley." The authorities of the Bihar School of Engineering have just issued a prospectus to the following

BENGALIAN,  
18th Feb. 1912.

The domiciled Bengali in Bihar.



effect:—"In selecting candidates for admission, the Principal shall ordinarily give preference to Biharis. Other applicants will be admitted in the following order:—(i) other natives of the province, including domiciled Bengalis, (ii) natives of other provinces." This surely is not meting out equal treatment to the community, and the paper has a right to ask how such treatment can be justified in view of His Honour's declaration. It is scarcely necessary to repeat what has so often been said, that the domiciled community are by no means an unimportant section of the general population of the province, that they have rendered great service to the province in the past and do render important service even now, and that treatment like this cannot fail to give rise to a feeling of deep dissatisfaction among them. It is, besides, neither just nor fair. Is it too much to hope that His Honour the Lieutenant-Governor will insist upon his subordinates giving full effect to the principle which he laid down in his speech at the recent Durbar?

INDIAN MIRROR,  
19th Feb. 1912.

230. The *Indian Mirror* writes:—"A grave situation has arisen over the Balkan war. We do not refer to the situation in

The Moslem ferment—a warning  
to Government.

Adrianople or Constantinople, but to what is happening around us at this moment. The most careless observer cannot help feeling that our Government is pursuing far from a wise policy in allowing the Muhammadans unrestricted license in the matter of expressing their views about the Balkan war. In Calcutta, especially, the fact of deported extremists joining hands with excited Muhammadans and stirring up most unwholesome agitation in the name of Islam, is, in our humble judgment, fraught with the greatest danger to the tranquillity of the country; and the sooner such exhibitions are put a stop to the better. It is absurd to suppose that the Hindus of Bengal are genuinely exercised over the probable fate of Turkey. They have as much to do with the question as the Hottentots with the Home Rule Bill. As for the Moslems in this province, it will be a revelation if it can be made out that the majority know at all in which part of the world the Balkan States lie. Yet, perfervid speeches are heard from a certain class of Hindu agitators, in laudation of the Islamic feeling in regard to the war, and in condemnation of the Government and the European Powers, because of their policy of neutrality. The trend of some of the speeches delivered in the public squares lately has been positively baneful. There has been a persistent effort to rekindle the embers of the boycott movement, whose ignominious history is known to the smallest child in the country. Moderate men—men of temperate views and sane judgment—look with surprise at all these things and ask whether the Government can be so short-sighted as not to recognise the harm which is being done. They ask also if the Government has not profited by its past experience, and whether it intends to pursue the same policy of masterly inactivity which it did when the partition agitation engineered from Calcutta enveloped the whole province, leading to incidents which we would fain expel from our memory. We have no desire to pose as alarmists, and we merely recall the past to throw light on present happenings. The boycott movement, proceeding from the partition agitation, gave birth to the anarchist cult. Is the pro-Turkish movement to be allowed to follow the same course? We venture to think that the time has come when the situation should be studied and dealt with earnestly. It is no use mincing matters. If the Government is wise, it should break up the unholy alliance between Bengali extremists and Pan-Islamists, without delay. The language indulged in by certain Muhammadan speakers, in spite of studied moderation, can only be regarded as veiled threats to the British Government. The line which divides strong expression of disapproval of the British policy with regard to Turkey from disloyal sentiment towards the British Government, is very thin, indeed. The fact that His Highness the Aga Khan's sage and statesmanlike advice has been actually resented by a section of the Muhammadan community on this side of India at any rate, should serve as a warning to the authorities. And what is the sin which this veteran Moslem leader has committed in the estimation of the hot-headed apostles of turmoil and discord? Well, the Aga Khan has told his co-religionists very plainly to refrain from giving gratuitous advice to the Turkish Government and to use their efforts purely and solely for the relief of suffering. "It does seem to me," says His Highness, "a cruel addition to the burdens which Turkish



statesmen have to bear at this crisis in the affairs of their country to be harassed by irresponsible advice from Indian Mussalmans who know nothing of the grim realities of the position and upon whom none of the grievous burdens of the war actually fall. How easy it is to bid others fight for the honour of Islam, when here we enjoy the serene comfort of peace and prosperity." His Highness holds up a true ideal of Moslem duty in the following words:—"At last there is a possibility that the dream of many Mussalmans may become true and that England and Turkey may become fast and firm friends. But this means an equally important responsibility for the Mussalmans of India. It means that they must say nothing, do nothing, and act in no way that can weaken English confidence in Islam and in the loyalty of the Mussalmans in India. If England is to become the bulwark of Islam, then Islam also must ever be ready to play its part loyally in the welfare and strengthening and defence of the British Empire. One Power, and one Power only, can give Turkey disinterested advice and help in this great work, and that is England." We have, no doubt, that the wise and far-seeing leaders of the Muhammadan community fully share the views of the Aga Khan; but, on the other hand, there is the party of irreconcilables who take the advice in an unhappy spirit and use it as a peg for still more heated invective against all who are trying to pour oil over the troubled waters. To be forewarned is to be forearmed. Our sense of public duty impels us to sound the warning note. It is clear that something should be done at once to stop the wild license of such speeches as have come to public notice recently. So long as the agitation confines itself to concert measures for helping the wounded and distressed Turkish soldier, and to express sympathy with Turkey in her hour of tribulation, no one can say a word against it. But when that agitation takes the form of uncalled-for and unjust condemnation of the responsible advisers of the Crown for not following a particular line of policy which may be gratifying to a section of the Muhammadan community, it clearly becomes the duty of the Government to issue a warning. It is still more essential to put a stop to the cries of boycott and to the wild vapourings which are proceeding among a certain section of the Hindu community. We take the speech of His Highness the Aga Khan as an opportune warning. Let our rulers not ignore the signs of the times."

231. Referring to the visit of His Honour Sir Charles Bayley to Bhagalpur, the *Amrita Basar Patrika* remarks

Sir Charles Bayley's visit to Bhagalpur.

that one party, representing itself to be the mouth-piece of the people of the district, expressed unbounded joy that the suggested redistribution of the boundaries of the district had not become a *fait accompli*. And so loud was the outburst of this joy that His Honour could not, for the sake of courtesy, restrain the expression of a hearty response to that joy. Yet all the while, both the Government and the people knew with what good reasons had an important section of the Bhagalpur population demanded that redistribution and how cruelly they had been disappointed by the decision of the authorities not to re-open that question. And yet not even the address of the domiciled Bengali community could venture to give vent to that feeling of disappointment! Then, again, look at the address presented by the latter-named community as well as His Honour's graceful reply thereto. It contained, properly enough, an expression of gratitude at the wise and noble decision of his Government to mete out equal treatment to them and the children of the soil in the matter of the bestowal of Government patronage. And yet all this while the invidious distinction lately pointed out by the *Behar Herald* between these two very communities regarding admission to a Government institution at Bankipur—not to speak of minor other instances which have been pointed out off and on—must have been rankling in the bosoms of the presenters of the address. And of course they didn't dare mention it—for would not that have sounded a discordant note in the programme of joy and happiness chalked out for the occasion? Alas! Alas! Such is modern politics!

AMRITA BASAR  
PATRIKA.  
19th Feb. 1918.



## III.—LEGISLATION.

HERALD,  
10th Feb. 1913.

232. It is a matter of great satisfaction, observes the *Herald*, that Babu Surendra Nath Banarji has been elected by the non-official members of the Bengal Council to be a member of the Imperial Council. Representatives of people in the Bengal Council were determined from the very first to get Babu Surendra Nath elected this year and it is no surprise therefore to find him heading the list. It is a matter of very great regret, however, that Babu Bhupendra Nath Basu could not be sent. Babu Bhupendra Nath's services both in the Imperial and Provincial Councils during the last term were simply splendid and, second, perhaps, only to those of Mr. Gokhale. During the storm and stress of the last few years how he advocated people's causes, defended people's rights and fought for them without fear or favour is now a matter of current history and need not be recounted at any great length. One instance will suffice. When all the non-official members of the Imperial Council, including Mr. Gokhale, voted for the Press Bill, it was Babu Bhupendra Nath alone who stood firm as a rock against it. His services were not only appreciated by his countrymen, but they also extorted the admiration of his official colleagues. The brilliant compliment which Mr. Wedgewood paid to a speech of his in the House of Commons has not, perhaps, been forgotten so soon; and with reference to a reply which Mr. Basu gave to Mr. Ali Imam on one occasion Lord Hardinge complimented the latter by saying that His Lordship had seldom heard such a fine retort within the House of Commons and never out of it. This is the man who has been substituted by one—a Raja—who—but what's the good of saying more?

AMRITA BAZAR  
PATRIKA,  
20th Feb. 1913.

233. It will be seen, writes the *Amrita Bazar Patrika*, from the Government proposals that a Bill for the special treatment of juvenile offenders is in contemplation with a view to protect them from contamination and the other evil influences to which they are exposed from association with hardened criminals. This is no doubt a step in the right direction. The journal thinks, however, that, inasmuch as prevention is better than cure, the first step to be taken in this direction should be a circular to all Magistrates to be a little more liberal in giving all juvenile offenders the benefit of the provisions of the first offender's clause. However Utopian may be the scheme for the segregation and better training of juvenile offenders, it must yield to the corrective and salutary influence of home-life. It is only in cases where a particular juvenile offender exhibits a tendency to commit crimes again and again, or where he has no home or responsible guardians to look after him that he should become an inmate of the reformatory. And in such cases, another thing to be noted and kept in view is that the released offender may obtain a decent means of turning an honest penny without again being drawn into evil courses by the thousand and one temptations with which modern life—especially town-life—bristles.

## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

TELEGRAPH,  
15th Feb. 1913.

234. The *Telegraph* writes:—"As in the Deccan, the pinch of scarcity is being felt in certain tracts of the United Provinces, specially in the hilly sections thereof. The Chakia district of the Benares State and certain British tahsils have been affected, and not only are there persons employed on relief works, but even gratuitous relief has become necessary. The situation in the Bombay Presidency is almost deserving of attention. There is a common saying in Bengal—*dhanya rajar punya desh, jodi barshe magher shesh*. But there have been no rains in the latter days of *Magh*, though the skies were overcast for a day or two. From this we need not perhaps be quite sanguine of bumper harvest in Bengal too. On the whole it is not a cheering prospect before India."



## VI.—MISCELLANEOUS.

235. With reference to the Hon'ble Mr. Chakrabarti's advice in a recent speech to young students, to train themselves in the secrets of scientific agriculture and then take to agricultural pursuits, the *Bengalee* quotes the following from the *Englishman*:—

A gross libel. "That is precisely what the *bhadralogs* don't want to do; in default of Government service they prefer risking their lives and their liberty by adopting the profession of dakaits and robbing and murdering their neighbours." Here is a case of the grossest libel upon a whole community, and unless the journal will forthwith apologise, it will be the duty both of the public and the Government to take such notice of its conduct as the law may permit. The word *bhadralog* has a distinct meaning: it means the whole of the middle class in the country; and what the writer insinuates is that every member of this class, who has not obtained or does not hope to obtain Government service, is a dakait, potential or actual. Such an insinuation is something more than a piece of atrocious calumny—it is clearly illegal, and as such ought not to be overlooked as so many other things in the journal are overlooked, as being worthy only of contempt.

BENGALIE,  
15th Feb. 1913.

236. Referring to the news of the tragic end of Captain Scott, the *Amrita Bazar Patrika* remarks that his attempt to reach the South Pole, with some gallant comrades,

AMRITA BASAR  
PATRIKA,  
15th Feb. 1913.

The tragic end of Captain Scott.

has been rightly received throughout the civilized world with profound grief for their fate as well as the warmest admiration for their heroism. This, has a faint echo of the *Mahaprasthan* or the Great Final Exit of the Pandava—described in the *Mahabharata*—only in their case it was a spiritual *Mahaprasthan*, whereas in the case of Captain Scott and his party it was a scientific one. The heroism they have displayed was higher than that of the hero of a hundred Waterloos, and by recognising it in the manner they are doing the Westerners are unwittingly paying a tribute to that conquest of spirit over matter which is the kernel of all oriental ideals and cults. Captain Scott's last letter to the British Government makes a pathetic appeal in the cause of the dependants of those "who have given their lives to this enterprise which is for the honour of the country." It has a posthumous force and pathos all its own and raises the writer all the more in the world's estimation. His is one of those memorable cases in which a man, by dying, only proves that there is no death.

237. For the last few days the *Bengalee* has been receiving harrowing accounts of the circumstances under which Captain Scott and his brave companions came by their

BENGALIE,  
15th Feb. 1913.

*Ibid.*

tragic end. Famous men, in the words of Pericles, have the whole world for their tomb, and so far as Captain Scott and his companions are concerned, the way in which the news of their sad end has been received all over the world and the universal sympathy and admiration which the story of their heroism has evoked have amply illustrated the truth of this saying. And well does Captain Scott deserve this high recognition. Whoever seeks to extend the bounds of human knowledge is a benefactor of humanity whose place is beside the most illustrious of men. Whoever shows a readiness to face difficulties and dangers and death itself in the attempt to add to the sum of human knowledge exhibits a species of heroism finer and rarer than the heroism which cheerfully faces death on the battlefield; and his place is among the greatest of martyrs. It is this crown of martyrdom which the civilised world has voted to Captain Scott and his brave companions. The memorial cross which has been erected on Observation Hill contains an inscription than which none could be more appropriate. The mission of Captain Scott, according to this inscription, was "to strive, to seek, to find, and not to yield." That is the mission of all who place truth on a higher pedestal than any other consideration—not excepting life itself.

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The 15th February 1913.

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